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THE STUDY OF ASCETIC THEOLOGY.[1]

ITS SOURCES.

A KNOWLEDGE of the spiritual life, of its principles, its laws and its practices, is a primary necessity in a priest, for his own guidance and that of others. In the confessional, in the pulpit, by the bedside of the sick, on every occasion of spiritual intercourse with others, official or casual, ascetic theology is the treasure-house from which he draws unceasingly, and with a power to enlighten, to strengthen, to comfort and to heal in keeping with the abundance and accuracy of the spiritual knowledge he has stored up in it. Dogmatic and moral theology are, of course, indispensable to him; but, supposing a competent knowledge of both duly acquired and kept up, no other more useful subject presents itself to the ordinary priest engaged in the ministry, than that of the spiritual life; and it is only repeating the common verdict to say that a thorough acquaintance with it will be

1 Article XXII of "Clerical Studies;" see Volumes IV–X of *First Series* of AMERICAN ECCLESIASTICAL REVIEW.

more helpful to him in his daily labor for souls than any other form of knowledge.

Here, then, we have another subject of life-long study, but not of a kind to require consecutive effort or elaborate research. The main lines of the science once laid down in the manner already described, the rest is only a matter of thoughtful observation and experience, with a judicious use of books.

It is to this last point that we propose to devote the present paper. Books being the principal source from which our knowledge of spiritual doctrine is derived, we shall consider briefly, first, how the literature of ascetics came into existence, and next in what way it may practically be made most available by the priest in care of souls.

I.

The doctrines of the higher Christian life flow directly from the words and the examples of our Lord himself. The Gospel is their purest and most original source, and, after the Gospel, the inspired teachings of the Apostles. Yet, in a certain measure, these doctrines are found earlier still in the Old Testament. From the very beginning, in fact, there was a doctrine, as there was a life, of relative holiness among the children of God. The patriarchs followed noble ideals. The prophets, the psalms, the sapiential books give not unfrequently a powerful and touching expression to the highest aspirations of the soul, and paganism itself echoed them faintly in the distance through its philosophers and its poets.

It was from these various sources, human and divine, that the early Christians gathered their conceptions of a perfect life. The idea naturally expanded with the general development of the new doctrine and of the new life which it gave birth to among men. As we have already had occasion to remark, the teaching of the Fathers was principally of a practical kind. It included precept and counsel, emphasizing one or the other according to the aptitudes or require-

ments of those to whom it appealed. The Christian doctrine, not merely as obligatory but in its fullness, is what the Fathers aim at setting forth. As a consequence, their ethical writings belong, to say the least, as much to ascetic as to moral theology in its narrower sense. Sometimes the higher life is kept in view almost exclusively, as, for instance, in works written for the benefit of such as had already entered on the path of perfection—virgins, anchorets, cenobites and the like. Again, the letters of the Fathers addressed to seculars abound in spiritual instruction and in exhortations to piety, while in their homilies and other writings, which appeal to all, the fervor of the writers frequently lifts them up from the lower to the higher conceptions of the Christian life and lands them unconsciously on the summits of mysticism.

The following ages walked in the light of these great men, adding little of spiritual any more than of dogmatic truth to what they had inherited from the past. Whatever there was of development was made in the direction of the religious life and on the lines laid down by its principal legislators, St. Basil, Cassian and St. Benedict. But, with the great awakening of the mediæval mind in the twelfth and thirteenth centuries, there came, as might be expected, a considerable movement in ascetic theology as well as in the other departments of sacred knowledge. From St. Anselm to St. Thomas and St. Bonaventure, devotional writings abound, and in theological treatises the ascetic doctrines of the Gospel are invariably combined with its moral precepts. Like the Fathers, the great schoolmen of the first period aim at expounding the full plan of Christian holiness in its higher as well as in its humbler degrees. Nowhere, in particular, may we find a more comprehensive plan of the spiritual life than in the "Secunda Secundæ" of St. Thomas. It was only later, and in the manuals written especially for confessors, that moral theology came to be confined to the study of strict duty. But the higher teaching continued its course on through the writings of such men as Tauler, Rusbrock, Gerson and Thomas à Kempis.

With the art of printing, and the consequent multiplication of all manner of books, the stream of ascetic teaching grew rapidly broader and deeper. Especially after the Council of Trent and the spirit of reform which it awakened, each year gave birth to new writings in which the Christian virtues were described afresh and accommodated to the various conditions of life, regular and secular. Books followed each other in rapid succession in every form of Christian piety, until almost each object, each practice of devotion came to have a literature of its own. The number of ascetic books in fact has grown beyond reckoning, and it is ever on the increase. Each season adds its tributary waters to the great stream. A fresh supply of treatises of piety and of manuals of devotion is ever issuing forth, nor is there any reason to suppose that it will exhaust itself. Spiritual truths, while ever the same, will always call for fresh presentations in keeping with the changing aspirations and habits of men. Devotional feelings will assume new shapes in every century, not to say in every generation, and will seek their appropriate expression in new spiritual practices and new devotional writings.

II.

Amid this countless multitude of ascetic works some stand out at each period in especial relief, having won for their authors, by the purity, the beauty and the depth of their doctrine, the popular name of "Masters of the Spiritual Life."

To understand the importance commonly attached to their teachings, we have only to remember the fact that, in the Church of God, there is a divine tradition of ascetic as there is of dogmatic and moral theology, and that the great spiritual writers are the accredited exponents of the former as the great theologians are of the latter. Individually they enjoy no absolute exemption from error, yet even when alone their judgment may not be made light of. They were all men of exceptional piety, many of them canonized saints,

familiar, consequently, with the deepest workings of grace and with all the practices of the higher Christian life. To the knowledge gathered from study and from self-observation, most of them added a wide experience of others, the fame of their spiritual wisdom having gathered round them countless souls already under the guidance of the Spirit, yet looking for more light. They have, consequently, to use a secular expression, the authority of experts in all that regards the higher life.

If the authority of each one singly is so great, their united decisions are irresistible, and, as a fact, amid much variety of form, there is a remarkable identity in their teachings through all Christian ages. We can take up in turn the writings of St. Augustine, St. Bonaventure, St. Francis de Sales and F. Faber, and feel that we are all the time in contact with the same spirit and led in the same direction—a sure sign that they all speak not of themselves but as echoing doctrines and applying principles which come from a higher source and have been handed down from the beginning.

III.

Side by side with the teaching of spiritual writers there has always been in the Church another school of the higher Christian virtues from which a still brighter light has shone forth on the world, and which has at all times given a more vigorous impulse to heaven-bound souls—the lives of the saints.

The saints are the heroes of the higher life, the spiritual pioneers who, Gospel in hand, have struck out in every sphere of human existence new paths by which the highest summits may be reached. Humanity honors many of them as among its noblest representatives, and the Church holds them up with loving pride to the admiration and imitation of her children. By their canonization the Church is pledged to the fact that the path which they followed is the path of perfection and that the spirit in which they lived was the Spirit of God himself. Their own miracles wrought in life and after

death attest the same truth. They are so many pledges of the divine approval, seeming to repeat in favor of each one the testimony given to our Lord himself in His baptism: "This is my beloved Son in whom I am well pleased."

Hence what seems strangest in their words and actions should always be considered and spoken of with reverence. A little attention to the times and circumstances will ordinarily suffice to show how much there was in them of true wisdom. And then, with their strange ways, they won the trust of their contemporaries and succeeded in doing wonderful things! Whatever, consequently, we may think of the advisability of imitating them, we cannot deny them the tribute of our admiration.

At the same time due allowance has to be made, even in the very holiest, for the human element, with whatever weaknesses of judgment or of will it may entail. The saints, to whatever heights they may have been raised, remained men, with the infirmities inseparable from human nature. Christ alone was perfect. But if, instead of their individual views or actions, we meet with principles and practices which they all agreed to follow; if we find certain fundamental conceptions of life and conduct to which they all held, then we may be sure that through them we reach the mind of God himself. In this way many doubts may be solved and many misgivings allayed in regard to the true meaning of the Gospel teachings, or to the real value of certain practices in use among Catholics. Left to our natural lights or to the recorded expressions of our Lord, we might be at a loss to determine the true value of poverty, humility, obedience, strictness of life, or the extent to which the practice of such virtues may be carried. Or again we may be apprehensive of excess in our feelings or in our acts of devotion toward the Blessed Virgin. But a single glance at the lives of the saints sets our doubts at rest, for in all these things they are agreed and in a sense that is clear to all.

Here, then, we have the two great sources of ascetic theology—the teachings of spiritual writers and the "Lives of the Saints." United together they embody all the spiritual

experience of Christian ages, all the traditions of holiness in the Catholic Church; they illustrate and expand the highest teachings of our Lord; they form together the noblest as well as the most practical commentary of the Gospel. The Gospel, as we have already had occasion to observe, supplies only an imperfect rule of action. It points out distinctly the general direction; it imparts a powerful impulse; but it gives neither the measure nor the manner in which the impulse is to be obeyed. Take the Beatitudes; take the whole Sermon on the Mount; how are its sublime and persuasive counsels to be worked into concrete life? In what sense are we to follow Christ and strive to be like unto Him? What, exactly, is that law of patience, of forbearance, of detachment from earthly things? What is this sacrifice of self, this daily bearing of the cross so formally enjoined? We know, because the interpretation has come to us with the lesson; but who, left to himself, would undertake to answer with assurance? And yet without assurance, of what value is a doctrine as a motive power or as a rule of action? But the teachings and the examples of the saints make it all clear; for "that mind was in them which was also in Christ Jesus" (Philip. ii, 5). Their maxims re-echo those of our Lord himself, their actions reflect His actions; they harmonize the whole system of the Gospel with the practical requirements of daily life. Their wise counsels extend to every social and spiritual condition; they teach efficacious methods of overcoming every obstacle and of advancing securely and steadily on the way to perfection. So valuable, indeed so necessary, is their help that even those outside the Church who aspire to a higher spiritual life are instinctively led to place themselves under their guidance. They study our books of devotion; they read the Lives of our Saints; they translate them from foreign tongues in order that others of like mind may find in them that fulness of spiritual wisdom which they seek for in vain elsewhere, thus paying indirect but unmistakable homage to the pure and abundant light which shines forth from the Catholic Church for the guidance of all.

We have now to consider how it may be turned to account by the priest in the midst of his ministerial duties.

IV.

Ascetic books, to begin with, are his principal resource, but they are countless in number, and a choice is absolutely necessary. It has naturally to be made in view of his own personal needs and of those of the souls placed under his care. It is clear that his own soul is that to which he owes spiritual nutriment first of all, both for his own sake and for that of his people, for to be helpful to others he needs to sustain himself. Books written specially for priests are likely to be more available, because showing more directly the Christian virtues as they fashion the clerical life. Even among those a particular choice is necessary, each one having his individual temperament, moral and spiritual as well as physical. The original bent of his nature, his education, his associations and surroundings have made him open, it may be keenly alive, to certain aspects of things, while he remains indifferent to others. Only the books which are to some extent in harmony with the man can be really helpful to him; to persist in using others is worse than a waste of time; it begets disgust and leads to a total abandonment of what should be an inexhaustible source of spiritual knowledge and strength.

Rich himself in the spiritual life, a priest finds it a task easy and delightful to impart its doctrines to others. Yet in this he will derive a considerable assistance from the works of ascetic writers different from those he has studied for his own benefit. In Christian souls there is an infinite diversity of needs, varying from one another, yet the priest is a debtor to all—"to the wise and to the unwise"—to beginners still needing the milk of babes, and to proficients who grow strong on solid food; to the imaginative and to the emotional as well as to those of a reflective or logical turn of mind. No single individual could of himself supply so many and such opposite requirements. But they have all been met in the literature of asceticism, and it is part of

the priest's duty to know where to find what is suitable to each individual soul.

He is himself, indeed, frequently the channel of these instructions, but still more frequently he conveys them through the medium of books specially selected according to the requirements of each one. This opens before him an almost endless task, that of becoming acquainted directly with the books which he recommends to others; for how can he recommend them judiciously if he has not positive knowledge of them? Hearsay knowledge may occasionally suffice, but the less he has to depend upon it the better. Ascetic books are a species of spiritual medicine; they should not be prescribed at random. The books really useful to each one are those that help him to see deeper into God and into himself; that solve his doubts and settle his difficulties, make duty plainer and more attractive, set in motion the most powerful springs of action and lift him higher above himself. Many, it must be admitted, fail in most of these requirements, either because they were originally written for an entirely different class of people from those they are presented to, or owing to certain peculiarities which destroy the good effect they might otherwise produce. Such books given to the wrong persons often do much more harm than good. If their merit is so great as to make them commendable notwithstanding, care should be taken to attenuate the evil by preparing the reader for what might otherwise be injurious.

Thus, to confine ourselves to a few instances, we may notice, in the first place, that the form of virtues set forth in most ascetic treatises is of a distinctly monastic kind, for the obvious reason that the authors, religious themselves, wrote principally for members of their own or other religious bodies. Hence the prominence given to the virtues of the cloister, such as obedience, recollection, prayer, in preference to virtues more suited to the secular life. The universal value of such books is in the underlying spirit that dictated them. Intelligent readers are quick to see this and to act upon it; the others have to be taught it explicitly else they

accept with passive acquiescence an ideal of life which is not meant for them, or they turn away from it as entirely unsuited to their circumstances and temperament.

Another common feature, especially in the older spiritual books, is their mystical tone and language ; something perfectly natural, doubtless, in the writers themselves, but entirely foreign to the habits of thought and language of most readers of the present day. To the few whose minds still assume that mystical form, such books are extremely welcome ; to the others they are almost meaningless and would serve only to disgust them with the spiritual life or to foster in them a manner of piety, weak and unreal.

V.

A third feature of many of our devotional books is what we might call their uncritical character. Around the solid centre of truth which they contain, there gathers a thick incrustation of weaker elements — spurious quotations, apocryphal facts, questionable inferences, sophistical reasonings. Much is stated that is neither evident nor proven ; much is built on slender foundations. The conjectural statements of one or two ancient writers are often given as the voice of tradition. Imagination is largely drawn upon to supply what is wanting in positive knowledge.

In books written for simple, unquestioning souls, such features may be comparatively harmless. Stricter methods would perhaps prove less effective in bringing home to them the conceptions and the convictions of the higher life. The evil begins when such works pass on from the hands of those for whom they were originally meant to others more cultured and more exacting. The re-action in such cases is sometimes so strong that it spreads a cloud of general doubt over the whole spiritual life and drives people into a sort of practical rationalism. In this way there are books, much used and very useful in former times, which are gradually coming to do as much harm as good, and which will ulti-

mately disappear in presence of the growing mental exigencies of all classes of society.

The "Lives of the Saints," that other great source of spiritual doctrine, gives rise to similar observations. In the older, there are things which few at the present day are in a position to understand; their strangeness awakens a spirit of criticism rather than a wish to imitate. There is much, too, which is unreliable, and those who feel it can scarce be expected to gather much instruction or edification from what only awakens a smile of incredulity. Finally, most of these lives are placed so high above the common level and are so exempt from all human weakness that one is much more disposed to look up to them admiringly as marvels of grace withdrawn from the common level of humanity, than to attempt to learn from them or imitate them. From this point of view, humbler and more human types would be more helpful; indeed, a larger number of biographies of God's servants in the ordinary walks of life would be a most valuable addition to our books of edification. Yet the truly great are more fascinating and it is to those high above them, not to such as are nearer their own level, that men invariably turn for inspiration. The great saints come closer to the divine ideal, and it is the view of the ideal that stirs up what is deepest and noblest in the soul.

As a rule, the best books for the faithful are those written in view of their own needs, general and special, and in the familiar terms of their own vocabulary. In this as in most other respects, Father Faber's works are invaluable. Cardinal Manning's volumes on the Holy Ghost and on the Sacred Heart have also been widely welcomed. For obvious reasons most of our religious literature consists in translations from foreign languages, chiefly from the French. To say nothing of the old, solid XVIIth century books, or of many productions of a more ephemeral kind which have proved useful, we may mention as accessible in English form the great work of Mgr. Gay, "De la Vie et des Vertus Chrétiennes," unquestionably one of the most remarkable contributions of the century to the study of Christian piety.

But the most valuable and the most popular of all are the devotional writings of St. Francis de Sales, his "Introduction to a Devout Life," as bright and as attractive almost to-day as it was when first it appeared nearly three hundred years ago; his letters, his conferences, his "Spirit," all redolent of the sweetness, the hopefulness, the reasonableness of that most lovable of saints. Such books as the "Imitation of Christ," the "Spiritual Combat," the "Christian Perfection" of Rodriguez, are so familiar to all that they can never be thought of as translations. They are the daily bread of pious souls, ever welcome and ever strengthening. For those who aspire to a closer union with God, the writings of St. Teresa and even of St. John of the Cross, are most helpful. And if we would have what is most substantial in them, divested of its mystical garb and clad in plain English, we have only to turn to two old books of the Benedictine school recently re-edited:—the "Sancta Sophia" of F. Augustine Baker and the "Scale of Perfection," of F. Walter Hilton.

But besides these ordinary and more accessible sources of spiritual doctrine, there are others more particularly open to the priest and which he naturally looks back to for a broader and deeper knowledge of the sacred science. We refer to three in particular: Theology proper, the Fathers and the Bible.

(1) The whole substructure of ascetical doctrine is theological. It is all built on the dogmatic truths and on the moral principles of the Gospel. Theology tests its every position and ascertains its conformity with the approved standards of doctrine. The higher a soul is lifted above the ordinary level of the spiritual life the more need there is of theological guidance. This is why the first thing that St. Teresa sought in her directors was not holiness but theological enlightenment.

Besides, the dividing line between moral and ascetic theology may be easy enough to determine in the abstract, but in the concrete, as we have seen, it is often impossible. Much, consequently, of what is said of one is applicable to the

other. Their general object is the same; the destruction of the old man and building up of the new. Their methods are identical. Temptation, for example, whether it lead to sin or only to imperfection is combated in the same manner. Prayer, be it obligatory or simply of devotion, is subject to the same laws, and the remark holds good of confession, Communion, the different works of mercy. The motives which lead to the performance of duty and to the practice of perfection are substantially the same. It follows that much that is learned in the study of moral theology is helpful in that of asceticism, and we may add that the strictness of method which prevails in the former adds much, when admitted, to the strength of the latter.

Lastly, our theologians often enter freely into the region proper of ascetics. We have already referred to the "Secunda secundae" of St. Thomas, to which may be added several of his minor works. His numerous commentators have been led to expand his views on perfection and on the different Christian virtues, but none can compare, as far as we know, to Suarez, in the second part of his great treatise: *De Religione.*

To these we may add the special treatises on the spiritual life by Cardinal Bona, Schram, Scaramelli, Morotius (an excellent work recently re-edited) and above all Benedict XIV: *De Virtutibus Heroicis*, in his great work on the canonization of saints.

(2) The spiritual teachings of theologians lead back to those of the Fathers whom they claimed to follow. What is most valuable in their writings has indeed become the common property of subsequent ages, yet there is a peculiar charm in getting it at the fountain head. There are those, even in our time, who feel more deeply impressed by the wisdom of the early Church as it reaches them through the Fathers than by aught else save the inspired word of God. Each one of the principal Fathers offers special attractions, —St. Cyprian, St. Ambrose, St. Basil, St. Gregory—above all, St. Augustine, that inexhaustible treasure of what is highest and most beautiful in the Christian life, supplying with St. Chrysostom, the happiest and most striking illus-

trations of the Gospel maxims, and exhibiting the deepest knowledge of human nature in all its varieties.

(3) Last there is the Bible; the Old Testament and the New—prophecy, wisdom, precept, narrative, "all profitable," St. Paul tells us (II Tim, iv) "to teach, to reprove, to correct, to instruct in justice." Who has not found it so hundreds of times, for himself and for others? It was the only book to which the early Christians could look for inspiration and guidance, and since then it has lost nothing of its authority nor of its power to enlighten and to persuade. Other sources of spiritual knowledge may prove momentarily more attractive, yet the waters are always sweetest at the fountain head and to it the greatest and the wisest ever come back, re-echoing the words of Peter: "Lord, to whom shall we go; Thou hast the words of eternal life." J. HOGAN.

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A CATHOLIC TEMPERANCE LEAGUE.

"*Nova et Vetera.*"

THE present time, when earnest efforts are everywhere made to renew the spirit of Father Matthew in behalf of Catholic Temperance, is undoubtedly an opportune moment to lay before the public a plan by which, in the writer's humble opinion, an immense field, hitherto more or less closed, would be opened for the mission of Christian Temperance. While all recognize the great good accomplished by our Catholic Temperance societies, there is an opinion gaining ground that their work is no longer what under present circumstances and with the actual needs of society it might and ought to be. Some have openly expressed their conviction that the Catholic Temperance activity must depart from its present limited field and go out into the highways and byways to gather in all the passers-by promising each employment according to his own choice, whilst all are to work for the same glorious end, animated by the same noble purpose, that is, the glory of God, the honor of our holy Church, the common welfare of the people, the salvation of

immortal souls. The large majority of our temperance societies limit their membership to persons who pledge themselves to total abstinence.

A few societies, such as the League of the Holy Cross, and the Confraternity of the Holy Thirst admit to certain degrees of membership those also who, whilst not taking the total abstinence pledge, are willing to unite in a crusade against intemperance, imposing upon themselves partial restrictions, and aiding the good work by prayer and charity. But all these, compared with the number of those who advocate total abstinence, are very small. Moreover, in looking over the field of operation actually before us, we find our temperance army engaged almost exclusively among the English speaking Catholics of America. Even there its regiments appear few and small compared with the numerous ranks of the enemy. Yet there are hundred thousands of American Catholics, whether of German or French, Italian or Holland, Polish or Bohemian descent, among whom the enemy—intemperance—is allowed to work his terrible ravages without any check.

This may, at first, appear surprising. It is easily explained. Not to mention the fact that Ireland and England originated the Catholic temperance societies, which were thus easily transplanted to American soil, it must be admitted that total abstinence is a feature altogether uncongenial to such nationalities whose traditions and customs have made certain alcoholic beverages not only an innocent luxury but even a part of the necessaries of life. As long as *total* abstinence remains a necessary condition for admission into our temperance societies, just so long will those who regard the national habit of using wine and beer as a legitimate practice, and not as a vice, remain unmoved by the appeals of the apostles of the total abstinence movement. Councils and synods may call upon the faithful children of the Church, whatever their nationality, to avoid the dangers and occasions leading to intemperance, to join in suppressing the causes of this terrible vice, to practice the virtue of Christian self-denial with regard to intoxicating drinks, to help their weak

brethren by their own example, and they will be listened to with willing hearts; the bishops of the country may make laws restricting among Catholics the use and sale of liquors on certain occasions or under given circumstances—and these laws will be accepted with submissive respect and readily obeyed by all wherever the proper authority insists on their being observed. But all the bishops of the world could not convince a native of Germany or France or Italy that it is wrong for him to take wine or beer moderately, or to offer a glass to his friend and visitor when there is no danger of excess. No amount of argument will ever make him believe that moderation is impossible unless by abjuring every drop of alcohol. We have no fear that the Church of God will ever demand any such belief of him. But that exaggerated and un-Catholic temperance doctrine which would make teetotalism an article of faith and a moral obligation for everybody, and force its pledge on all, casting indirectly a slur on every temperate drinker, has done more to render the word "Temperance" odious among thousands of temperate and intemperate Catholics immigrated here from continental Europe, than persons unacquainted with their ideas and feelings can imagine. It has made the so-called "temperance people" a laughing stock to them and rendered the very best among continental Catholics suspicious of every temperance movement. This in turn has led fanatic temperance reformers, especially American Protestants, to accuse "the foreigners" of being intemperate by nature and habit, as if they were by principle opposed to temperance. This is a gross injustice, as I can testify from personal knowledge.

At the late Catholic Congress of German Americans held at Louisville, Ky., the question of temperance was discussed in private and public. All, clergy and laity, were earnest and sincere in their protestations in favor of temperance and in denouncing drunkenness. No impartial judge could have failed to recognize that all were ready, heart and soul, to co-operate in whatever plan or system can be devised which would make due allowance to just and lawful national tradition and habit. But it was also plainly evident that

what is properly called "temperance work" will never find a field for successful operation among them, unless new ways and methods of promoting temperance are adopted.

Another observation may not be out of place here. When I said that the work of our temperance societies at present is not what it might and ought to be, I simply stated what was told me time and again by excellent Irish-American priests, who ever since the day of their ordination have been hard and successful workers in the cause of temperance. They assured me that total abstinence was no longer sufficient to bring about the needed reform; that hundreds of their Catholic men might be reached and drawn into the temperance societies if, without pledging total abstinence, they were admitted on their promising, for example, not to treat, not to frequent saloons, not to play for drinks, not to touch ardent liquors, in short, not to encourage or rather to discountenance the habit of useless and immoderate drinking.

Yet, who does not see that this would be real and thorough temperance work, especially in view of the modern character of social intemperance. Speaking of the greatly changed circumstances of our times, Rev. Bridget says in his excellent book, "The Discipline of Drink," "Distilled spirits have replaced or been added to the less intoxicating liquors of former times; arts of poisonous adulteration have been invented; facilities of manufacture and of transport and of sale have placed unnatural abundance and variety as a temptation in every man's path; the fret of modern life, the burden of excessive toil, the confinement of mines and factories, the absence of nearly all simple and healthful amusements for the poor, and the restraints of a puritanical Sabbath, all drive men to seek exhilaration in excessive use of stimulants. To meet these new conditions of life and new temptations to intemperance, new methods have to be devised." (Page 227.) Far be it from me to detract the smallest tittle from the honor and merit of total abstinence. When resting on the pedestal of religion, it rises to the noble heights of Christian perfection, as the German Catho-

lics publicly declared in their Congress at Louisville. With the bishops of the Province of Dublin we all believe that: "Not only is the pledge of total abstinence an appropriate and 'truly efficacious' (Leo XIII.) remedy for so great an evil, but in many cases—and, perhaps, we may even go so far as to say, in all—it is, with the aid of divine grace *the most efficacious remedy*, if indeed it be not *the only efficacious remedy*, that can be employed for the reclamation of those who have become entangled in the snares of Satan through indulgence in drink." But, *pace doctorum*, total abstinence is neither the only, nor, in regard to the whole Catholic population, the most adaptable and acceptable remedy to keep thousands from becoming entangled in those snares of Satan. Looking at the actual conditions, and taking people as they are, there is ample room for good and very efficient temperance work by that much abused creature, the "moderate drinker," who drinks intoxicating liquors moderately, not to excess. Yet to many temperance writers and speakers "moderate drinker" is synonymous with "moderate drunkard;" he drinks to excess, but moderately so, while the confirmed drunkard in his excessive potations knows of no moderation. Even such eminent men as Cardinals Manning and Walsh have uttered words on "moderation" and "moderate drinker" which lead one almost unconsciously to think of "moderation in drunkenness" (*modus in excessu*); they appear to imply that almost every moderate drinker is at times drunk; that sooner or later the moderate cup will be exchanged for the over-flowing bottle; at least, the moderate drinker gives a bad example. In this manner a shadow is cast over those who do not fully abstain, yet habitually practice the virtue of Christian moderation (*virtutem temperantiae*). What of it, if the one or other do at some rare occasion overstep the proper limit? Does one sinful act prevent habitual virtue? Does that simply make them intemperate? Does it make them unworthy or unfit to work in the cause of temperance for others as well as for themselves? "But the moderate drinker is always in danger of excess!" I would distinguish: many are, but

many are not. Besides, these dangers can be removed altogether, or at least greatly diminished by practicable means and protective measures, so that even those can feel safe enough in the presence of the drinking cup, who would not otherwise have the moral strength sufficient to resist the evil temptation. These means are partly of a positive nature, affording help and support whether of a natural or supernatural kind; partly negative, by removing circumstances under which the temptation would become too powerful. Among such circumstances or special occasions the Dublin Pastoral Letter mentions wakes and funerals, fairs and markets, public amusement, such as athletic sports, games, etc.; "treating" and accepting "treats;" the entering of public houses on pay-day, etc. Now, here is, precisely the new field for new temperance work on a large and broad platform. For whatever helps to keep men from falling into excess, and makes them truly temperate, is temperance work.

The fact is simply this: there are thousands of Catholics who will not take the total abstinence pledge, never. Those same thousands are anxious and careful to be temperate and moderate in the use of intoxicating drinks, and to use the proper means to guard themselves against the dangers of drunkenness. Thousands, again, of these moderate drinkers are willing to lend their aid and help, private and public, in destroying the social causes of intemperance. But they need leaders and an organization; they look for that large platform on which they could meet their brethren engaged in the same holy cause.

Cannot such a platform be erected by a general, national, Catholic society or league, embracing societies as well as individuals, which would carry on the work in different ways and directions, with different means and methods, and by different agencies, in such a manner that, while comprising the greatest possible number of members and covering all the States and Territories of the Union, each member would have his special work assigned to him according to his own individual choice and conviction.

Such was, if I mistake not, the idea of the great Cardinal Manning. He says: "To meet the invasion of so widely spreading an evil, it appears to me that a widely extended organization, especially created for the purpose of arresting drunkenness, and of giving the mutual support of numbers and of sympathy to those who are in danger, is not only a wise mode of counter-action, but, I am inclined to believe, also a necessary provision."

The advantages of such a Catholic Temperance League are evident. The unity of its object (temperance as against intemperance); the diversity of its means (from simple co-operation in prayer to total abstinence pledge); the universal adaptability of its methods to persons and localities (men and women, children and adult, national and local customs); the simplicity of its organization (federal and state, or national, provincial and diocesan); the consequent large membership and wide diffusion all over the land,—all would combine to make this League the greatest and most powerful Catholic temperance body of the world.

a. Object. The main object and general end of the League is the promotion of Christian temperance. This it will obtain *directly* by binding its members to the practice of this virtue and by leading others to the same through good example and prayer; *indirectly*, by suppressing the causes of intemperance. It is not difficult to see that the first concerns more the individual and forms rather the interior and private work of the League; the second steps forward into the society at large and shows the external field where the united action of the League must be displayed. However, this distinction needs to be applied *cum grano salis*, as the same action or work of a member may appear of a private or public nature according to the view taken. Total abstinence belongs primarily and of its very nature to the first class, whether it proceed from the motive of avoiding the danger of sin, or from the desire of supporting a weak brother by example, or from the spirit of Christian self-denial and mortification, or from whatever other religious motive. Anti-treating, anti-saloon, anti-whisky and the like

pledges might also be classed as private and internal work, although in view of public habits and customs, we may see in them powerful agents to suppress the social vice of drink, which is the public and external object of the League.

It may seem useless to ask which of these two objects is the greater and more important. No one can doubt for a moment the inherent supernatural merit of temperance when practiced for conscience's sake. Nor ought we to overlook the wide influence of this virtue through its impetratory value when offered, as it is done in some societies for the purpose of obtaining the grace of temperance for others. On the other hand, it cannot be denied that, as the pernicious causes of drunkenness are spread far and wide in the private and public life of society, a more extensive field of public usefulness seems to be opened to those champions of temperance who carry the war into the very camp of king Bacchus. These crusaders, urged on by their love of God and country and their hatred of the degrading vice and its abominations, may assuredly hope no less reward from the God of Holiness, because their weapons are dealing death and destruction, while their brethren offer prayer and sacrifice. It is just possible that this truth has not been sufficiently realized by those who consider total abstinence alone deserving the honorable name of temperance "workers." Yet, the foremost apostle of temperance in our day, Cardinal Manning, expressed more than once and not without a certain emphasis "my hearty willingness to work with all Catholics who are laboring to extinguish drunkenness, whether they abstain altogether from all intoxicating drinks or not. We are all pledged to temperance by our baptism; and with all those who labor to make that pledge a reality in themselves or in others, I will always heartily work."

b. Means and Methods. It is unnecessary here to speak in particular of the means by which the virtue of temperance is to be fostered among the members of the League. These are appropiate pledges or promises, the mutual example and moral support, instructions by lectures and literature; but above all, the helps and graces of religion in

prayer, the sacraments and the Word of God. It is more to the writer's purpose to explain the various modes and strategems by which the enemy is to be attacked and fought in his strongholds.

The main causes of the appalling spread of the drink disease are probably the following, as I had occasion to state elsewhere :

1. *Adulterated drinks*, by which is caused a depraved taste, that can only be satisfied by the use and cousumption of strong drinks.

2. *The saloon* in its specific work and effect as distinguished from restaurants and hotels, and with all its dire surroundings.

3. *Certain social habits* leading to drink, such as treating, frequenting saloons, manners by which others are more or less morally forced to drink ; playing and gambling for liquor, etc.

These direct and indirect causes could be most effectually combatted by the Temperance League :

First, in general by creating a sound public sentiment and opinion against intemperance and, in particular, against these causes thereof: (lecture bureau ; printing and publishing office ; etc.).

Secondly, by directly counteracting them in procuring laws and seeing that they are enforced. In Europe strict laws covering the *adulteration* of all spirituous beverages *are* enforced. The distiller and the brewer alike are under strict police surveillance. Why can't it be done here ? The place of manufacture and sale of intoxicating liquors should be under regular supervision of the law.

The late Archbishop Bayley, whilst Bishop of Newark, spoke on this subject, in the winter of 1871 before the State Catholic Total Abstinence Union of New Jersey, as follows : "A real inspection of liquors and wines, so effective that nothing could be sold but what is pure, would, in my opinion, put a stop to two-thirds of the intemperance that exists among us. Any real good government should enforce a rigid and effective inspection of liquors, or else not allow

them to be sold at all. The very object of government is to protect the lives and well-being of its citizens. Our city authorities make stringent laws, and to a certain extent enforce them, against selling bad meat and decayed vegetables. How much more important is it that they should hinder the sale of drinks that corrupt the blood, madden the brain, and lead directly to the most horrible crimes and widespread misery."

As regards the *saloon: a.* Reduce their number. High license, strict rules in granting licenses, and rules as to the proportion of the number of saloons to the population of a place might be potent factors in that direction.

b. Regulate the time of closing. Saloons ought to be closed all through Sundays; city and park hotels might be open. But they certainly should be closed during the time of church services, forenoon and evening. On week days saloons should not be allowed to keep open after midnight, and on Saturdays they should, for very good reasons, close much earlier. It is then that men receive their wages. They know that they need not work the following day and thus they are induced to carouse and to waste their money. Cardinal Walsh remarks on this point: "Is it not obvious that a widespread and most salutary reform would at once be effected, if the workingmen of our city could be induced to observe the single rule—still better if they would pledge themselves to the observance of it—not to enter a public house on that one day of the week on which their wages are paid?"

c.—Control their customers.—Minors or persons under eighteen years of age ought not to be allowed to stay in saloons either for the purpose of drink or play. They have no business at the bar and pool table. Barkeepers selling liquors to minors ought to be punished by law. A wife ought to have the right to claim damages from the keeper of a saloon where her husband got drunk.

Thirdly, *Dangerous social customs* might be counteracted by the special rules and habits to be observed by the members of the League. A system of different degrees or ranks, progressing from the less severe to stricter observance, could

be inaugurated. If I were to outline these degrees I would say, *exempli causa*, let one degree be formed by those who pledge themselves not to treat or to be treated in the accepted sense of the word. Another might be the anti-saloon degree. The members would agree not to visit or go into any saloon merely for the purpose of drinking. A third I would call the anti-whisky degree. Abstain altogether from strong drinks, like whisky, brandy, gin, etc., though you may take your glass of beer or wine. A fourth, the total abstinence degree, would enroll all those who would be sincerely willing to abstain from the use of all intoxicating drinks, for a certain time only, or for the course of their life. To these may be added a fifth degree, the Saturday and Sunday pledge of those who will abstain from intoxicating drinks, or at least avoid the saloon, on these two days. Another degree would unite all those who promise, in some way not yet mentioned, to abstain either at certain times (*f. i.* between meals on pay days,) or in certain places (at the bar), or on certain occasions (fairs, excursions, etc.). A last degree might embrace all those who, without belonging to any of the foregoing ranks, will join in a holy union of prayer and good works to obtain for themselves and others the grace of temperance. (Compare a most interesting enumeration of various wholesome practices in the Appendix to Rev. Bridget's "Discipline of Drink.")

The foregoing sketch will make it evident that there is not a single person favoring the cause of true temperance, who could not become a member of the League, nor a single temperance society, whatever its rules and observances, which could not be affiliated to the League, which would thus represent the great and powerful centre of unity and energy of the whole Catholic temperance army.

Fourthly, *Organization.*—It is too early at this stage of the question to lay down a detailed plan of an organic or systematic arrangement of the League. Questions concerning the conditions and mode of membership, the form of government, general meetings or conventions, boards of managing and executive officers and so forth, can be decided only

after a full and ample discussion of the whole project and must be settled by wise and experienced men. One important point, however, must be kept in view from the very beginning. The League is meant to embrace *old and new* temperance societies. It will endeavor to establish new societies on its own broad platform, and thus extend its own branches all over the land; but at the same time it desires to affiliate to itself all previously existing societies. We shall thus have a federation of temperance societies similar to the Federation of Trade and Labor Unions or to the German Catholic Central Association (Central-Verein). These older organizations retain their present rules and manage their own affairs just as before. But in joining the League they enter into a corporate and therefore closer union with all other temperance bodies, by which a new life and impulse will be given to their private activity while greater strength and power will be gained for the external and public work of the League. As affiliated members these societies must have their rightful representation in the Supreme Council or Board of Directors of the League. To insure equal rights for all, it seems also necessary to allow each of these societies to send its delegate to the general convention. Not only this; but to perfect the bond of unity and concord, which is the great object of the League in this direction, the presidents of State and national unions and the reverend directors general of religious temperance societies might be *ex-officio* members of the Supreme Council. In regard to original branches of the League, its own children, who do not belong to any of the older unions, a simple organization and mode of representation can be devised on either State and national lines, or on the basis of the ecclesiastical division into diocesan, provincial and national unions.

The foregoing remarks are placed before the reader for the sole purpose of showing that the creation of a Catholic Temperance League for the United States can not meet very great difficulties, if the spirit of Catholic brotherhood guide the men called to organize it.

Who are they? Cannot the heads of our foremost Tem-

perance Societies, the Catholic Total Abstinence Union, the League of the Holy Cross, the Confraternity of the Holy Thirst, and others, do it? Of one thing I feel certain: if there be a real need of such a new organization as here proposed, the men to do the work will step forward in due time. For the present the seed is sown; if the conditions are favorable, it will grow and ripen. If not, it was well meant.

POSTSCRIPT.—The question has been raised whether such a League should not rather be formed upon a broader and unsectarian basis so as to admit equally Protestants and Catholics. Why not unite with our Protestant brethren in the same good work? Why not join with the powerful organization of the Women's Christian Temperance Union?

Union may be of a different kind: union of ideas and sentiment, union of plan and policy, union of action and labor, union of association and companionship. A temperance union of this last kind, a corporate union which is to consolidate Catholics and Protestants into one moral body, seems to be impossible for the one reason that our temperance work must be built on religion. Religion is the life and principle of Catholic Temperance. As good Bishop Bayley well said: "Any great, permanent reform in this matter can only come from religious influence. . . . It is evident that to grapple with this great evil successfully, we must revert to religion and its beneficent influences. We must direct our movements against it from a religious point of view." But Christian temperance as understood and practised by Catholics is not based on the mere principle of religion that man is bound to avoid sin and its dangers, in which Protestants agree with us, but it supposes the practical knowledge of prayer and intercession, penance and sacrifice, the efficacy of the sacraments, and other Catholic doctrines unknown to our separated brethren. Cfr. Card. Manning's remarks in the above cited work of Father Bridget, p. xiv.

But there is no reason why the Catholic Temperance League, or any of its affiliated societies, should not join with Protestant organizations in public action to suppress

the causes, and fight the agents, of intemperance, to foster and strengthen public sentiment, to secure appropriate laws and their execution, and so forth. Such union of action among Catholics and Protestants, all impelled by religion and love of country, would exert an almost irresistible force and work immense good. It would lead to certain victory, overturn the reign of drunken Bacchus and firmly establish among our people the throne of Christian Temperance.

S. G. MESSMER,
Bishop of Green Bay.

THE RELIGIOUS UNION OF THE EAST AND WEST.

The real attitude of the Eastern religious bodies toward those of the West has, within late years, been the subject of much speculation. The late Encyclical *Praeclara* of Leo XIII, in which the Sovereign Pontiff, whilst inviting all the nations to religious union, addresses himself in particular to the Christians of the East, gave a fresh interest to the question and prepared the way to the recent negotiations with certain representatives of the Eastern communities which promise lasting and practical results. Those who believe that the conferences at the Vatican were intended to bring about a mere compact on the part of the principal leaders by which the outward adherence of the Eastern schismatic Churches to the See of Rome was to be secured, altogether misjudge the situation of affairs and the true intent of the Sovereign Pontiff. Yet that such is the general impression of writers on the subject, both in Europe and America, is plain from their manner of treating the question.

In the following paper we propose briefly to indicate in general outline the true condition of the people comprised under the name of Eastern schismatics whom the Holy Father desires to bring back to the bond of Apostolic unity.

In doing this we shall confine ourselves to the simple statement of the present situation in the East, as we know it to exist from personal observation during many years of close intercourse with clergy and people of the Oriental countries.

When we speak of the Oriental Churches generally, we have in mind the great complex of nations professing the Christian religion whose territory was at one time known as the Eastern division of the Roman Empire. Their number exceeds a hundred and thirty millions scattered over portions of eastern and southern Europe, Asia and Africa. In Europe there are the Greeks, Armenians, Georgians, Roumanians and Slavs, these last comprising Russians, Bulgarians, Servians, Montenegrians and kindred tribes. In Asia there are Melchites, Greeks, Armenians, Syrians, Chaldeans, Maronites, Jacobites, with sects of lesser importance. In Africa there are Greeks, Copts, Abyssinians and the immigrated stock from the northern and eastern countries.

Of all these numerous peoples following the Eastern Rite hardly five millions are in union with the Roman Church: the others, whilst professing Christianity from the earliest times, are separated and known under the designation of *Schismatics*. These vast numbers are the object of the present Sovereign Pontiff's solicitude, and the problem to be solved is, how can they be appoached with the hope of their ultimate return to the unity of faith pledged to communion with the See of St. Peter. To get at the core of the difficulty involved in this attempt at unification, we shall have to answer successively the following questions:

I. In what does the Eastern schism consist?

II. What are the motives that at present maintain the schism?

III. What are the means best adapted for its extinction?

Speaking theologically, the schism consists in the negation, in theory and practice, of the Hierarchical Unity of the Church as founded on the Primacy of St. Peter.

Until lately it was generally accepted that the denial of this unity of the Church was the doctrinal stronghold to be attacked in order to convince the Oriental Schismatics of

their error and to induce them to accept the proposal of unification. Accordingly our theologians and controversialists in the schools of apologetics laid great stress upon the arguments supporting the doctrine of the Primacy of St. Peter, next to which in importance ranked the propositions regarding the procession of the Holy Spirit *a Patre Filioque*, the dogma of Purgatory, and others in which the Greek so-called "orthodox" theologians differ from the teaching of the œcumenical Councils of the Holy Roman Church. But these controversies appeared to effect very little toward the desired end. The union has always remained a pious desire, growing more unrealizable every day, until at last the idea began to prevail among Catholics that nothing could ever be effected in the East, that every effort was labor lost. Some went so far as to express the wish that the Christian religion might die out in the East so as to offer an unprejudiced field to the missionaries of the Latin Church wherein they might re-establish the Catholic faith in its original purity. In this way the Easterns were looked upon much as Protestant sectaries are regarded, and only an excessive optimism could induce a hope of their ultimate return to Catholicism.

However, since the authorities of the Propaganda decidedly favored practical inquiry into the real state of affairs in the East, and men conscious of the aims of Leo XIII undertook to visit, for the purpose of studying the situation, the different Christian populations of the East, particularly that which exists among the so-called Schismatics, it has been found that the practical view of the case differed in many respects from the theoretic view given in the schools of theology. It became clear that we had based our arguments against the Orientals largely on speculative foundations and gratuitous assumptions. In this way a change of methods in our dealings with the Eastern schismatics was suggested which is more in harmony with the practical aspect of things so that far happier results may be hoped for in the future.

What has become clear is this; that the religion which the dissenting Christians of those parts profess does not *substantially* oppose or deny the Catholic faith, but that the

difference of belief is, on the whole, but a difference in words. Moreover (and the fact is very noteworthy), the schism has never been *explicitly* formulated after the public act of Union subscribed to at the Council of Florence. Hence, it may be said, that *juridically* speaking, the schism does not exist; and this destroys the *raison d'être* of many odious rules held to discriminate against the Eastern Christians on account of their belief. It is certainly incorrect to say that the Easterns are obstinate in their errors, for the doctrinal differences upon which the theologians who copy the statements of writers previous to the Council of Florence lay so much stress, do not practically exist; they may be found in ancient books and formulas long forgotten, but they are not known to the body of the Christian people.

The fact is that the cause of actual separation between the East and West far from resting upon dogmatic differences, it is nothing more or less than a *hierarchical separation* based upon ancient national prejudices, on feelings of rivalry and distrust, on the political aspiration of certain States, on the ambition of a few individuals and on an intense national *amour propre*. With the Eastern people nationality and religion constitute one and the same thing. Thus the real motives of separation are to be sought in the feelings of animosity and national antagonism toward the Christians of the West. This antagonism is the fruitful source of prejudice on both sides. Catholics as well as schismatics entertain the most absurd impressions as to their relative religious belief and practices. They hold that we are not even baptized Christians; whilst we charge them with beliefs and errors in theological matters which are altogether unknown to them. It is true that in a spirit of antagonism resting upon preconceived notions about the Western Christians, the Orientals often exaggerate the differences between them and us, as if they wished thereby to justify their separation. We, on the other hand, incline to look upon them as apostates from the Catholic faith who are half in malice or wholly in error.

Yet when we come to examine their religion it is marvellous how few changes from the Apostolic faith exist in their Churches after so many centuries. Their liturgy, popular devotions, monastic institutions and ecclesiastical discipline are in a comparatively flourishing condition, and there has been a wonderful development of vigor within recent years, especially among the Slavs, that is to say, in Russia.

Admitting these facts, the idea of the Eastern Schism presents itself in a different form from that which we find explained in popular theology and ecclesiastical history. The difference is not so much one of dogmas and their opposite errors, as of rare prejudice, national animosity and the desire of political predominance or at least independence. If the Orientals have hitherto failed to accept the dogma of the primacy of the Roman Pontiff, it was not because they failed to recognize the necessity of union under the supreme head represented by the successor of St. Peter, but simply because they looked upon the Pope as an alien, an intruder and even an enemy. Not only do they pray daily for the union of Christendom, but the dogma of St. Peter's Primacy is formulated most clearly and explicitly in their liturgical traditions; and the desirable consummation would simply be that they should realize in fact what they profess in words. The schism exists in fact and not in theory, the faith which they profess being quite Catholic; at the most it would be necessary to add to their formulary certain expressions adopted in the West during later times. For instance, in speaking of the Holy Spirit they refuse to say that He proceeds *from* the Son and they say instead that He proceeds *through* the Son. Likewise, although they continually offer prayers for the departed, they have never accepted the term *purgatory*, which, indeed, has yet to be introduced into the Liturgy of the West.

What are the motives that keep up the separation between East and West?

We have already stated that a feeling of rivalry animates the Eastern people. They have never forgotten that Christianity with the support of the Empire was for some centuries

more flourishing than Western Christianity which languished under Barbarian invasions. From the eighth to the fourteenth century there was almost a continuous state of war between the East and West, which the action of the European crusaders had frequently emphasized by the cruel and un-Christian conduct which they displayed towards the native Christian population of the East. After the Ottoman invasion the small party of dissenters from the Council of Florence began to pay court to their oppressors, the Turks, who, for political reasons conferred upon them local ecclesiastical dignities, thus fostering a favorable disposition toward the revival of the schism which had been formally renounced at the Council of Florence. On the other hand, Christians in the West have become accustomed to regard the Eastern Christians in the same light with certain ambitious and intriguing individuals who professed to be representatives of the whole body. Time built up a wall of separation between the East and West, mutual prejudice and hostility followed, and all hopes of a religious union seemed lost.

What are the means for the healing of the Schism? In the first place a mutual righting of ideas. On our part we must reduce the doctrinal question to its real and essential limits, thus endeavoring to make the submission of the Schismatics to the Holy See less odious than the scholastic controversialists have hitherto seemed inclined to do. Moreover, the standard of study in the East is so low and the average intelligences so little prepared to measure theological or scientific reasons, that the disputations of exacting apologists have no other effect than to awaken additional opposition among clergy and people. Every legitimate means should furthermore be employed to disburse the Easterns of their deep-rooted prejudices against the Latin Christian. For this reason the mutual intercourse between Catholic missionaries and the peoples of the East should be facilitated as much as possible with a view to producing a true knowledge of each other. There have existed hitherto and still exist very severe laws prohibiting communication with the schismatical Easterns, and these laws were originally made for the

purpose of safeguarding Catholics against schismatical influences. Formerly there was a sufficient reason for the existence of these laws and there may still be a necessity for their maintenance in certain circumstances. But whilst they protected Catholics from the taint of dangerous doctrines and misunderstandings they cut off all chances of converting the Schismatics. Since our present purpose is to promote the union of the dissidents with the centre of Faith, it is absolutely necessary to open the avenues which will allow our clergy to exercise a salutary and active influence upon them. Hence it must be deemed opportune and necessary to modify the old rules so that we may be enabled to destroy their prejudices and teach them the necessity of Catholic Unity, which alone can suffice to preserve their faith from the rapid encroachments of a false modern progress, which under the guise of science and culture leads them toward absolute infidelity.

Are there any hopes at present that this *rapprochement* may be effected? We unhesitatingly answer in the affirmative, although we must not delude ourselves by minimizing the difficulties which will be met with in the realization of such a plan.

Partial experience has shown that wherever the Western missionaries have suceeded in uprooting certain prejudices there has speedily appeared some degree of sympathy between the Eastern and Western Christians. Our missionary clergy have become aware of the fact that there exist in the East populations professing substantially the same Christianity as we do. They have found among them a vast treasure of traditions, institutions, usages and religious practices which recall the first ages of Christianity. This has enabled us to show a genuine feeling of respect for the Christian rites of the East.

Through attentive and prolonged study and research some of our scholars have succeeded in bringing to light some precious documents bearing on the history of the Church. These have become efficacious means for defending the Apostolic traditions of the Western Church. Thus the

Eastern Christians who had been accustomed for centuries to consider us as enemies have found reason to believe that we do not regard their usages and liturgy as opposed to the faith which we hold, but rather that we esteem and respect them. All this has opened a current of sympathy in religious matters between them and the Roman See, which is known to foster this respect for the Eastern institutions. The press also has begun to be interested in the question of the union of the churches, and occasion has thus been given and accepted to render a mutual understanding more easy, and to modify and correct whatever was inaccurate or distorted in our views of them and *vice versa*.

In Rome a series of books, called *Sguardi all 'Oriente* has been published, wherein the above-mentioned views, so different from those which prevailed in the past, have been expressed and advocated. These publications at first caused a certain surprise, but, as they had attracted the attention of the most learned and cultured of those interested in this movement toward unity, they have largely contributed to render popular that "*esprit nouveau*" with which the religious question of the East is now regarded.

The Sovereign Pontiff Leo XIII has told us that the time has come wherein we may hope to effect a union. His predecessors have often attempted this with more or less success, but besides certain partial institutions and measures taken in regard to individual places and nations in the East, no general appeal had ever been made to those Eastern people who are less removed from us by their geographical position than by ancient prejudices. Pope Pius IX had instituted a special section of the Office of Propaganda for Eastern affairs, and this was a great step forward, as paving the way to the obtaining of correct information on subjects of interest to the East and to us. But it was reserved to Pope Leo to stir up men's minds and to announce to the entire world that the hour had come for us to take a further and more immediate step toward the accomplishment of that wish which our divine Saviour expressed on the night when His Passion began.

It remains then for all sincere Catholics to unite with these hopes of the Sovereign Pontiff and to lend our help to the realization of this divine plan of unity. The union of the East and West into one Catholic Church would revive anew faith, hope and charity, and also bring us nearer to the prosperity and peace promised to the children of God's kingdom on earth. The Eucharistic Congress of Jerusalem was the beginning of a new history for the Catholic Church, for there was solemnly proclaimed the endeavor of the religious union of the East and West. The negotiations going on at the Vatican at this writing, are but the disciplinary inauguration by which that unity is to be practically and permanently effected.

VINCENT VANNUTELLI.

Rome, Italy, October, 1894.

AN IMPORTANT WORK BY DOCTOR IMBERT-GOURBEYRE.

La Stigmatisation, l' Extase Divine, les Miracles de Lourdes. Réponse aux Libres-Penseurs. Tomes I-II.[1]

IN God's overruling providence which permits evil that good may come forth, the effort of infidelity to extinguish the supernatural in human life to some extent frustrates itself. Though in no small degree it succeeds in putting out the light of faith in the minds of some, it serves to enlarge and intensify that light in the minds of others. This it does by stimulating to broader and deeper study of the motives and facts of faith. The results of such study are carried through society by the spoken and printed word, strengthening the weak, encouraging and arming the strong. One such aid to faith is presented by this masterly work of an eminent French physician—an aid to the substance of faith to those who have the wish to believe; to the quickening and perfecting of faith to those who catch the spirit that breathes

1. La Stigmatization, l' Extase Divine et les Miracles de Lourdes. Réponse aux Libres-Penseurs par le Dr. Antoine Imbert-Gourbeyre, Prof. à l'École de Médecine de Clermont, Commandeur de l'Ordre de Charles III. Tome I, Les Faits; Tome II, Analyse et Discussion.—Clermont Ferrand: Librairie Catholique. L. Bellet, editeur.—Paris: J. Vic et Amat. 1894.

in its pages. The author is a physician of long experience and high standing in the ranks of his profession. Trained by study and practice to observe the facts and phenomena of physical life, to distinguish their shadings, discern their meaning, gather their laws, his eye busied with the things of matter has not been dimmed to the things of spirit, but has been sharpened by a faith that enables him to penetrate from the seen into the unseen, to pass from the visible phenomena to their root and cause in the spiritual and supernatural.

Travelling in Belgium twenty-six years ago, he was present at the ecstasies of Louise Lateau. Struck by the marvels he then witnessed, he devoted five years to the study of her life and that of several other persons similarly favored, and published the results of his research in a volume entitled "Les Stigmatisés," in which he refutes the theory of hallucination set up by rationalism to explain the marvellous events in the lives of the saints. In the meantime the French medical school of La Salpetrière has sprung up. Under the leading of its chief, the late Doctor Charcot, hysteria and hypnotism are brought in to supplement the hallucination theory. The *stigmata* and ecstasies of the saints, miracles, and the visible workings of Satan are said to yield the evidence of their purely natural character to hallucination, to the psycho-physical aberrations of hysteria, and to the "suggestions" of hypnotism—to one or the other or to all three. That Charcot and his followers in leaving their legitimate domain of nervous disorders to wander amidst the facts and principles of the highest domain of Mystical Theology should succeed really in nothing more than in manifesting ignorance and incompetency, not to speak of evident bad faith, was of course inevitable. Nevertheless, bold unproven assertion does efficient service in a theory that aims at annihilating the supernatural. Though not a method that usually succeeds in solving the problems of physical science it often passes unchallenged when applied to undermining belief in a superhuman Being to whom man must pay the sacrifice of absolute service. To follow therefore the rationalist with the rigid methods of observation and experiment,

to point out where he omits facts of vital importance against his theory, where he fails to mark the difference between those of a lower and a higher order, where he misstates or misinterprets what he does observe—all this must make for the advance of truth, and as such should meet the approval and praise of those who love truth more than a prejudice or a cherished theory. This is what the author of these volumes has done within the limits of his subject.

It is a fact of experience, present and running back six centuries into the past, that many persons, men and women have born in their bodies, notably in their hands and feet and sides, wounds similar to those inflicted on our Lord in His Passion. The receiving and bearing of these *stigmata*, have always been associated with ecstasies and remarkable sanctity. These phenomena—the stigmata, ecstasy with the accompanying sanctity—form the subject matter of our author's study.

In his first volume he gathers the facts. Beginning with the thirteenth century when the seraphic Saint of Assisi came down from the mountain *secum ferens Crucifixi imaginem . . . in carneis membris descriptam digito Dei vivi*, we have here a list, as complete as the author's opportunities for research permitted, of the servants of God who since that day have shared the privilege of the saintly Francis. What a splendid procession! Out of the age of Francis come thirty-two bearing like him in their bodies "the marks of Jesus." These are followed by twenty-three alike trophied from the fourteenth century, by twenty-five from the fifteenth, sixty-nine from the sixteenth, one hundred and fourteen from the seventeenth, thirty from the eighteenth, whilst our own age has witnessed at least twenty-nine of these favored heroes. Heroes, we call them, for they bear the wounds of the Crucified as the reward of heroic conflict with pain. "The wounded of Christ they are His guard of honor. They are chosen by Him as victims, even as He was chosen by His Father. Entered into His glory and no longer able to suffer, He leaves them on earth, another memorial of His Passion, visible representatives of His wounds. His victims,

He makes them to His likeness. They bear His wounds in the same spots wherein He had chosen to bear them. Like Him they shed their blood and suffer unutterable pain, pain which would equal His own divine sufferings could these be equalled in mere man. Often they represent the drama of the Passion in all its phases; willing victims who expiate, who satisfy divine justice, who turn aside the vengeance of heaven." (Vol. II, p. 405.) Had the author of this work done nothing more than compile the biographical list of these heroes of the cross he would merit to be called the first narrator of their prerogatives. It is true there have been other compilations of a similar kind, but none of them has come near to the exhaustiveness of the one before us. Rayssius, in his "Hierogazophylacium Belgicum" (Duaci, 1628) mentions but twenty-five Stigmatisés. Theophile Raynaud, twenty-two years later in his book "De stigmatismo sacro et profano, divino, humano et daemoniaco" describes only fifteen. Peter of Avila four years afterwards in his "Naturae prodigium gratiae portentum" increases the list to thirty-five. In these first four centuries of the history of *Stigmatization* our author has found at least *one hundred and fifty*. In our own day Görres and Alfred Maury have counted but seventy, and the present author when he wrote his book "Les Stigmatisés" twenty years ago cited only one hundred and forty-five. In the meantime his more extended research has enabled him to extend the number to *three hundred and twenty-one*, and had he been able to consult the large libraries of Germany, Spain and Italy, and above all, the archives of the religious orders he is confident that he might have made his list still more complete.

Of the life of each of these holy persons he gives a brief sketch, mainly in view of the facts bearing on their *stigmata*.

In regard to these facts two aspects must be noted—their authenticity and their origin. As to the former, there can be no reasonable doubt. Those who received these wonderful marks excited wide attention and closest scrutiny by their marvellous lives. They passed most of their days in the presence of many witnesses, for the majority lived in

religious communities. All of them were obliged to unveil the inmost workings of their souls to their spiritual directors, whose conscience was burdened in each case with the strictest obligation of using every means to ascertain the veracity, nature and source of the facts presented to them. Some of them were obliged, out of obedience to their superiors, to write their own biographies which were then subjected to the most searching criticism of competent judges. Others had as biographers their confessors or their constant companions, but in no case was the history of their lives allowed to be printed without the express sanction of legitimate authority. To many of them the Church herself has been the historian, for fully one-third of them have had the case of their beatification either taken up or definitely decided. No one acquainted with the rigid scrutiny to which such cases are subjected by the Church can reasonably doubt the veracity of facts to which she gives her testimony.

As to the origin of these singular privileges, the Church alone can be the final judge. They have, of course, their natural side, their physical and psychical characteristics, and as such lie open to the observation and warranted inferences of natural science. The physician comes in to discriminate the phenomena of *stigmatization* from those of organic disorders, but the *probate spiritum*, the discernment of the spiritual conditions which antecede, accompany and follow the receiving and bearing of these exceptional gifts belongs to the Church.

The Church pronounces judgment indirectly through the principles and conclusions of her mystical theology, a branch of science as definitely found on observed phenomena as is psychology itself. Indirectly, too, she confirms the supernatural origin of the stigmata by her authoritative pronouncement on the heroic sanctity of those who bore them. This she has done in the case of at least sixty-one *stigmatisés* whom she has raised to the honors of the altar. More directly she confirms their supernatural origin by explicit mention in her decrees of beatification, bulls of canonization, martyrologies, offices and liturgies consecrated to the

saints, and particularly by instituting special festivals in honor of the conferring of these "signs of redemption" on her chosen children. Thus she has established the Feast of the Impression of the Stigmata on St. Francis and on St. Catharine of Sienna, as well as the Feast of the Transverberation of the Heart of St. Teresa, to say nothing of her mentioning the stigmata in the offices of many other saints.

The Church, of course, does not oblige us, under pain of heresy, to believe in all these supernatural facts. Nevertheless, it would be rash in a Catholic to deny them. Respect and love for the mind of the Church as well as rational motives here underlie our mental submission. What our author here says of his own mind regarding the revelations of the Sacred Heart and the Apparitions at Lourdes indicates the intellectual attitude of every reasonable Catholic. "Though the Church does not impose on me belief in these things, yet I impose it on myself, and this for two motives: first, because the Church not only authorizes me to believe them, but, moreover, invites me to do so; second, on natural and scientific logic, for I know full well that the only possible objection that can here be urged is hallucination. Now this objection will not hold in the face of science and sound sense. This is reasonable obedience, the *rationabile obsequim* of St. Paul. And then, why—if one is a Catholic—should he refuse belief in supernatural facts recognized by the Church? Happy they who live in faith without reserve, who reduce not their belief to the sole articles of faith" (p. xvi).

But, it will be objected, "What about the stigmata of hypnotism?" It is a well known fact that "suggestion" has produced in certain "mediums" stigmata resembling those borne by the saints. A full description of these counterfeit stigmata of hypnotism, how utterly unlike they are to the genuine, both in appearance and physiological characteristics, as well as in the manner in which they are communicated to their respective subjects, but, above all, how diametrically opposed from a psychological and spiritual point of view is the medium of hypnotism on the one hand

to the hero of sanctity on the other—all this is fully shown by our author. To enter into this subject would demand a special paper for itself.

The first volume, we have said, gives the facts of its subject. The second analyzes them, works out the principles to which they logically lead, and defends these principles against materialistic objections. The first volume is the natural *history* of the supernatural; the second its natural *science.* Here we have a minute classification of all the phenomena: physical, physiological, psychological and ascetical. It is here the author shows best his immense labor and erudition. Since his work is to meet the opposition of free-thinkers, it had probably been better to have passed over some of the incidents here related, but the work must be judged as a whole, not by this or that isolated portion. It is the full array of facts that carries the conviction of their origin. The best answer to the rationalist here is to present the facts. "*Monter c'est demonter,*" says the author. "For many readers these facts will be a revelation; for all an instruction. Every sensible man, even though he be not a physician, will easily understand that this aggregate of extraordinary facts cannot be explained by the puerile theories of *free-thought*"—by hallucination, hysteria, hypnotism.

Ecstasy is the invariable accompaniment of the *stigmata.* Though the two phenomena are not intrinsically interconnected, they are so historically. An adequate knowledge, therefore, of the one involves some acquaintance with the other. A large part, accordingly, of the second volume before us is given to the classification of the ecstatic states, their physical and psychical characteristics, their causes and effects, duration, frequency, etc. The hallucination theory here receives full study, and the absurdity of attempting to account for the intense mental illumination of the saints by the folly of hysteria admirably shown forth. The apparitions of Our Lady of Lourdes to Bernadette, and the revelations of the Sacred Heart to Blessed Margaret Mary are also defended.

The attempt has been made to explain the miracles of

Lourdes by hypnotic suggestion, "and as there are no hypnotizers in the sanctuary it is claimed that the sick hypnotize themselves by religious emotion: that their minds, profoundly influenced by their firm faith in the possibility of a supernatural cure, renders such cure easily realized—which means that the *miraculés* have cured themselves at will through force of imagination. This is Dr. Charcot's position." (p. 484.)

That some bodily disorders may be cured by "suggestion" is undeniable, but that diseases recognized as incurable by science yield to its magic influence, not even the most enthusiastic advocates of hypnotism pretend. Now it is precisely cases that lie admittedly beyond the healing power of medical art that are brought to Lourdes. The sick who have exhausted all the resources of medicine, "suggestion," perhaps itself, included, there receive health, thus proving the interference of a power superior to any that science or art possesses. The genuineness of the miracles of Lourdes has been often and thoroughly demonstrated by testimony strong enough to convince any fair-minded man, but every lover of our Lady's beneficent power will be glad to find in the lists for her honor so valiant a knight as Dr. Imbert-Gourbeyre. He has taken up the gauntlet of Dr. Charcot and added another victory to the glory of Notre Dame de Lourdes.

The work closes with a strong appeal of the author to his brethren of the medical profession, reminding them of the exalted dignity of their vocation, and that they "honor the physician" best and only when they recognize, by practice as by theory, the all-embracing Providence that has permitted and administers, for the uplifting of humanity, the mystery of pain and disease.

In conclusion, it may be added that the work is unique in the literature of its subject. There are, it is true, a number of other works which in part cover the same ground, notably Görres' "Christliche Mystik," Ribet's "La Vraie Mystique" and Bonniot's "Le Miracle et ses Contrefaçons," besides those which touch on the same topics in treating of hypnotism and hysteria; but this far surpasses them all in fullness of material,

thoroughness of analysis and in discussion of difficulties. Apart, too, from its wealth of fact and principle, there is a charm about its style which of itself wins one to love its subject and admire its author. He moves through the throng of historical facts with perfect ease, and lifts himself to the region of elevated thought so naturally that the reader is borne along spontaneously in unceasing delight.

F. P. SIEGFRIED.

PREACHING AND RHETORIC.

Even in popular eloquence, preachers should avail themselves of the arts of rhetoric, figures, clear and solid arguments, correct language, the peroration, etc.—*Muratori.*

Although the divine truths are not to be preached in the "persuasive words of human wisdom," yet we must not despise the aids of true eloquence.—*St. Gregory Nazianzen.*

One of the first and most indispensable studies of the priest is the mastery of his mother-tongue. He should acquire so thorough a knowledge of his own language that he may be able to speak and write it to perfection.—*Fr. Mach, S. J.*

IF the English language contains one word that has better reason than most others to protest against the treatment to which it is subjected by the public in general, and by the clergy in particular, that word may well be "rhetoric." Persistently degraded, vilified and slandered, it is habitually accused of extravagancies quite foreign to its nature, and unjustly convicted of crimes at utter variance with its principles. It is questionable whether "Jesuits" and "Jesuitism" present to the opaque intelligence of a rabid A. P. A. fanatic any more distorted and fantastic notions of their real signification, than do "rhetoric" and "rhetorical" to the minds of a multitude of people whose ignorance is far less excusable. In the vocabulary of many a priest, these words apparently have a stigma of opprobrium attached to them; they are invariably employed in the sense of a reproachful characterization, and are never even thought of as available synonyms for what may be excellent and admirable in oral and written discourse. As applied specifically to preaching,

the terms are commonly used with an impropriety as glaring as it is absurd. To say that a sermon is rhetorical is, in the estimation of no small number of clerics, to pronounce one of the most damnatory criticisms possible,—is to exclude the preacher from the category, not merely of effective speakers, but of sensible men as well.

Among all the counsels given to the young priest as to the style of his discourses, there are few more common, and none less necessary than: Avoid being rhetorical. From the persistent denunciation, found in many clerical handbooks and heard in most clerical circles, of this supposed capital fault, one would imagine that the majority of priests, or at least a very considerable number of them, are as a rule excessively elaborate in the composition of their sermons, finically elegant in the construction of their sentences, and ultra-luxuriant in their use of ambitious figures of speech. That such faults characterized the priests of some former age is possibly true; but, if so, the average preacher of that age differed very materially in his methods from the average preacher of ours. The nineteenth-century priest who can be justly charged with giving immoderate attention to the expression of his pulpit utterances, is the exception, not the rule; as applied to the great mass of our preachers, such a charge would be, on the face of it, ridiculously false. For one priest who overestimates the importance of form in his sermons, there are a dozen who practically disregard it in theirs; and, as a simple matter of fact, the great desideratum in the Catholic pulpit is, not less but more, attention to the principles of rhetoric.

In his personal experience, the number of clerical denouncers of rhetorical preaching whom the writer has encountered has been largely in excess of the preachers whose sermons called for any such denunciation; and it is pertinent to add that the consistently *un*rhetorical sermons of the denouncers themselves have very generally proved to be a thoroughly effective answer to their own arguments. One had merely to listen to their preaching during twenty or twenty-five minutes to understand and deplore the fact

that any discourse of theirs on rhetoric might quite appropriately begin with some such introduction as the opening sentence of an American humorist's lecture on farming: "What I know about farming is mighty little."

It cannot of course be denied that here and there, especially among the younger members of the clergy, may be found a few preachers who apparently consider the substance of their thought subordinate to its expression, and who are concerned less with the matter of what they say than with their manner of saying it. Nor need the fact be ignored that an occasional minister of the divine word sacrifices nervousness and virility of style to an undue fondness for rhythmical cadences or meretricious ornaments. There may even be some whose predilection for so-called fine writing leads them to preach above the heads of their congregation, under the mistaken impression that grandiloquence is eloquence, and sound an effective substitute for sense. These, however, are extreme cases; they are far more rarely met with than are instances of the equally deplorable opposite extreme; and even were such cases ten times more numerous than they really are, they would still furnish no substantial argument against the application of rhetorical principles to the building up of the sermon.

Far from being the legitimate outcome of the study of rhetoric, the errors just mentioned are not only not countenanced by rhetoricians, but are expressly and unequivocally condemned by every expositor of the science from Campbell and Blair and Whately to Hepburn and Hart and Genung. The impression that the sole, or the principal business of rhetoric is to robe commonplace thought in a showy dress and set it off with the glittering tinsel of tawdry ornaments, is not more generally prevalent than it is thoroughly erroneous. That such an impression should prevail among those who have never studied the science, is not, perhaps, remarkable; but that a notion so radically false should be entertained by men who presumably were at one period of their lives conversant with at least the elementary principles of rhetoric, is to our mind inexplicable. For, after all, rhetoric,

or the science of discourse, is based upon sound reason and good sense; and all its rules and principles are directly conducive to the acquisition of skill and readiness in the effective communication of thought. The man who vehemently inveighs against artificial eloquence, sophomoric declamation, bombastic periods, and the ostentatious display of flowery language, may imagine that he is decrying rhetoric; but in reality he is merely reiterating censure which has been pronounced by every rhetorician of the century, and which he may find, if he will, in any one of a score of rhetorical treatises used in our schools and colleges.

If the scoffers at rhetoric, instead of launching invective tirades against its suppositious artificialities, would take the trouble to investigate its real principles, they would discover that these principles are such as may be adhered to with equal profit by the eminent pulpit orator addressing the most highly-cultured intelligences, the humble rural pastor explaining the Gospel of the Sunday to his unlettered auditors, and the simple catechist preparing a class of children for first Communion or Confirmation. Rhetoric is concerned with every discourse whose aim is to instruct, convince, or persuade men; and according as its precepts are observed or transgressed, will the discourse be relatively good or bad, effective or futile, eloquent or the reverse. "The process of combining and expressing thoughts," says Hepburn, "is subject to fixed laws inherent in the mind, which we are at liberty to violate, but, if we violate them, the discourse will fail to realize its end." The knowledge and full mastery of these laws, with a view to their practical observance in speaking or writing, is the prime object of the study of rhetoric; and any disparagement of such study is, in its ultimate analysis, scarcely less puerile than would be the condemnation of grammar or logic.

Restricting the phrase to its legitimate meaning, to "preach rhetorically" is to preach with propriety, elegance, and force; it is to present the matter of the sermon in the manner best calculated to produce in the hearers the effect desired; and hence, properly speaking, the more rhetorical

the preacher, the better will be the preaching. Paradoxical as it may sound to some, it is nevertheless strictly true that every good discourse, whether religious or profane, *is* rhetorical: no orator, in or out of the pulpit, ever speaks to the purpose without consciously or unconsciously conforming to those laws which rhetoric enjoins as necessary to the adequate and forcible expression of thought.

Let it not be supposed that, in penning the foregoing paragraphs, the writer has been oblivious of the stock objections urged by a certain class of priests against the studious composition of sermons. He has not been unmindful of the formidable array of quotations from the Fathers of the Church, in which rhetoric seems to be despised as inconsistent with the dignity of the preacher's office; nor has he lost sight of St. Paul's "not in the persuasive words of human wisdom," St. Charles Borromeo's *simplex et virilis oratio*, the "energetic plainness" of St. Ignatius, and the "simplicity" advocated by hundred of other writers on preaching. Such stereotyped quotations and phrases are not likely to be forgotten by any priest who does ever so little reading up on this subject.

It is to be remarked, however, that these sentences of the Fathers and Saints, being detached from the context which best explains their meaning, are frequently interpreted in a sense utterly foreign to the minds of their authors; and that such phrases as are quoted above are expressive of far other qualities than those which many glib denouncers of the rhetorical sermon would have us suppose them to signify. The Fathers undoubtedly condemn affected elegance, pompous expression, superfluous ornament and the like excesses which characterized much of the rhetoric of their day; but in none of their writings will there be found the slightest censure of the principles inculcated by modern rhetoricians, or of those qualities of style which are the legitimate result of the practical application of those principles.

It was not one of the Fathers, but a rhetorician who, in his introduction to a course of lectures which have proved

the storehouse of most subsequent writers on the science of English discourse, declared that his purpose was: "to explode false ornament, to direct attention more toward substance than show, to recommend good sense as the foundation of all good composition, and simplicity as essential to all true ornament." The same author, Dr. Blair, one of the most noted expounders of those rhetorical principles against which the young preacher is so assiduously warned, has this to say of the sermon: "With respect to style, that which the pulpit requires must certainly, in the first place, be very perspicuous. As discourses spoken there are calculated for the instruction of all sorts of hearers, plainness and simplicity should reign in them. All unusual, swollen, high-sounding words should be avoided; especially all words that are merely poetical or merely philosophical. . . . . In a sermon, no points or conceits should appear, no affected quaintness or smartness of expression. These derogate much from the dignity of the pulpit, and give to the preacher the air of foppishness which he ought, above all things, to shun." Now, there is another, we take it, particularly obnoxious in such recommendations as these; and even St. Alphonsus Liguori would hardly condemn the preacher whose sermons displayed conformity to such like rhetorical precepts.

Perhaps the most egregious mistake commonly made by clerical talkers on this subject of preaching is the supposition that the simplicity of style so universally enjoined as the most suitable for pulpit oratory, is a negative quality, importing merely a lack of study or effort in the choice of words, the construction of sentences, and the disposition of the various parts of the discourse. The extemporaneous preacher who fancies that, because he speaks right on, in a natural, free and easy manner, and sedulously shuns the bugbear of figurative language, his sermon possesses this quality, manifests simplicity, not of style, but of understanding. If the Fathers, whose authority is so often adduced in vindication of this unstudied manner of expression, were to listen to the improprieties and inaccuracies of diction, the ill-chosen epithets and ambiguous phrases, the straggling clauses and

dislocated periods, the wearisome repetition of pious platitudes and stereotyped commonplaces, the whole combination of undignified twaddle and forceless prosing that masquerades nowadays under the title of a "simple" sermon, they would assuredly feel like exclaiming, in a paraphrase of Madame Roland: "O Simplicity! Simplicity! how many crimes are committed in thy name!"

The genuine simplicity which, according to the rhetoricians not less than the Fathers, should distinguish the sermon, "stands opposed, not to ornament, but to affectation of ornament, or appearance of labor about our style;" and it is a capital error to suppose that so excellent a quality can be acquired without studied effort and constant practice. No man is ordinarily so apt to speak in a style the very reverse of simple as the priest who preaches without adequate preparation. And just here let it be said that most of the adverse criticism of rhetoric in preaching comes from clerics whose preparation of their sermons is habitually inadequate. The time and attention which conscientious preachers devote to the composition of their discourses is a tacit condemnation of the culpable negligence or laziness of less exemplary ministers of the word of God; and very often these latter are merely throwing a sop to the Cerberus of their own conscience when they utter their loud-mouthed denunciations of the rhetorical, or what to their minds is practically the same thing, the carefully prepared sermon.

That much harm is done to youthful preachers by this ill-advised talk of their elders, is incontestable. Many a young curate is led to give up writing his sermons, or even preparing them with a care at all commensurate to their importance, simply because of sarcastic references to "high-flown sentiments," "rounded periods," "the flowers of rhetoric," "the ambition to be eloquent," and similar platitudes, coming from a pastor who never grows animated unless when scolding, and is eloquent only on the subject of his pew-rents. A fondness for figurative language is, after all, not an unpardonable offence in a very young preacher; and if at first his style is somewhat overloaded with ornament, it is a fault that

generally cures itself, his own taste, as he grows older, leading him to reject all figures that are merely showy, while retaining those which give to his speech additional effectiveness and vivacity. There is some excuse for a young man's being florid, there is none for any man's being dry and unattractive; and the preacher most likely to avoid either extreme is he who knows, and habitually puts in practice, the rules and principles of rhetoric.

ARTHUR BARRY O'NEILL, C.S.C.

WHERE THE AMERICAN JESUIT TRAINS.

AT Woodstock, Maryland, twenty-five miles by rail from Baltimore, for a part of the way along the winding Patapsco River, but only fifteen miles as the crow flies, stands the *Collegium Maximum* of the Jesuits in this country. Obscured from the view of the passing traveller by a thicket of magnificent trees, it pursues in voluntary seclusion its high mission of training professors and priests for the Society of Jesus. Not content with the ordinary course of studies in colleges and seminaries, it broadens and prolongs its curriculum, and sets before every one of its students a specialty in the noblest departments of learning, adding to the task every accessible facility for its mastery. It is an institution to which the Church in North America is indebted for some of its most efficient laborers.

The Republic was just emerging from the devastations of the Civil War when the site of this House of Studies for young Jesuits was purchased by the Rev. Angelo Paresce, S.J. He needed a stout heart to undertake the foundation at that time, for the Union was still in civic disorder and the funds of the institute in the Maryland Province were low. Yet the need of it was urgent, for before it was started the scholastics under his jurisdiction had to cluster inconveniently in

colleges, or voyage to Europe in order to find a place in which to make their studies. For this reason he resolved to give them a school of their own, and, looking about for a location, he was attracted to Woodstock by its proximity to the principal establishments of the Order—Georgetown, Washington, Frederick and Baltimore—by its salubrity, by its solitude, and by the cheapness of the price asked for the property.

Accordingly, in the year 1866, Father Paresce obtained title for the Society to 243 acres of land, to which a tract of 117 acres was added in 1880. The corner-stone of the college was laid in the following year, 1867. The institution was not ready for occupancy, however, until 1869, when, on September 23, Father Paresce, no longer provincial, but first rector of the new foundation, opened its halls with becoming ceremonies. Among the students who listened to his invocation of God's blessing on the house, were the present Provincial, V. Rev. William O'Brien Pardow, and the Rev. Samuel H. Frisbee, Spiritual Director of the present Community.

On a lordly hill overlooking the brawling mill-stream called the Patapsco River, the first building was erected, in the midst of a clearing made in the primeval woods. All around is was a wilderness. But the uncultivated forest has given place to park-like grounds, with terraces, walks, drives, statues, flower-beds, shade trees. grottoes and lawns, to vineyard, orchard and farmed field—a beautiful demesne for the noblest seat of learning thus far on this continent.

There, remote from the din and the bustle of the world, of which only the shrill toot of the locomotive whistle at the railroad station hard by serves as an occasional reminder, the young scholars of the Society in this region have for twenty-five years applied themselves to the acquisition of virtue and of knowledge. In that quarter of a century, thousands of them have passed through Woodstock's classes and no fewer than 365 of them have received the priesthood in its chapel. Its quondam inmates are now scattered over the face of the earth—in almost all the large cities of the United States and

Canada, among the Indians of the Far West, among the aborigines of Alaska, in South America, in Europe, Asia, Africa and Oceanica.

The course that is pursued in this *schola maxima* of the Jesuits is the longest and highest of its kind in America. Compared with its finished scholastics the graduates of Harvard University in mathematics, language, natural sciences and philosophy are almost beginners. Before going to it at all, the young members of the Society have almost all of them won their degree of A.B., and have had, besides, four years of preliminary training in the novitiate and the juniorate, cultivating piety and reviewing their humanities. Arrived at Woodstock, they spend three years in the study of philosophy, four hours a day, five days in the week, using Latin as the language of the school. Within that same period, they go through algebra, geometry, trigonometry, calculus, astronomy, geology, physiology, chemistry and physics. Next, they devote four or five years to teaching in the colleges of the Order, putting their attainments to practical use, and meanwhile keeping up their own studies, devoting their leisure hours to a general course of reading, and perfecting themselves in the special branch of learning in which their superiors desire them to excel. On their return to the scholasticate, in about the thirtieth year of their age, they pass four years in the study of moral and dogmatic theology. Hebrew, Sacred Scripture, Canon Law, Church History, Sacred Eloquence and Rites. Then they are ordained. Finally, they are sent back for a year to the novitiate to be heated and refined, tempered and strengthened once more in the fire of godliness, to come out fully equipped in sanctity as well as in wisdom for the service of the Church in the holy ministry.

At present about 125 young men are in the college making this grand course of study under the tuition of a faculty composed of fifteen picked professors.

Woodstock has had a long line of erudite teachers, some of them known to fame by reason of their published works and all of them eminent for extraordinary ability. Its

first prefect of studies was the illustrious Cardinal Mazzella, who was summoned to Rome by the Pope in 1886 and clothed with the purple of a Prince of the Church for his masterly treatises on theology. Worthy to rank with him was the lamented Father Maldonado, who, after teaching at St. John's College, Fordham, N. Y., in England and in France, became *Rector Magnificus* of the University of Salamanca, in Spain, and, subsequently returned to the United States to teach theology at this College of the Sacred Heart and to here enter into his rest. Similarly worthy of mention are the theologians Brambring, De Augustinis, and Sabetti; the Hebrew scholar, Father A. Maas; the mathematician and astronomer, Sestini; the Thomistic expounders, Valente, Piccirelli and Schiffini, the natural scientists Frisbee and Freeman, and their distinguished associates, Fathers Schemmel, Duvernay, Franchini, Cavalier, Polano, Peter Mazzella (brother of the Cardinal), Cighi, Polino, Chasot, Becker, Ciccaterri, Piccirillo (one time editor of the *Civiltà Cattolica*), John Murphy, Peter Finlay (now teaching in the Irish Theologate at Milton Park, Dublin), Salvator Brandi (at present a leading writer for the *Civiltà Cattolica*) Tummolo, John Conway, Worpenberg, Grimmelsman, Guldner, Degni, John T. Hedrick, Lehy, O'Sullivan, Tarr, John A. S. Brosnan, Heinzle, James Smith, Holaind, P. Casey, Romano, Prendergast, Barrett, Brett, James Conway, Brosnahan, O'Brien, Kayser, Devitt, Raphael V. O'Connell, Gannon, Kavannagh and others.

The books written or published at Woodstock are another glory for the institution. They are: "De Deo Creante," "De Gratia," "De Ecclesia et Religione" and "De Virtutibus Infusis," by Cardinal Mazzella; "De Sacramentis" and "De Deo Uno," by Fr. Æmilius de Augustinis; "Theologiae Moralis Compendium," by Fr. Aloysius Sabetti; "De Facultatibus Animae," by Fr. J. M. Piccirelli; "Summa Logicae St. Thomae," by Fr. Valente; "De Deo Creante" and "De Verbo Incarnato," by Frederick Brambring; "St. Thomae Acquinatis Tractatus de Motu Hominis in Deum ad Usum Juventatis Accommodatus" and "Logicae

Generalis Institutiones," by Fr. Blasius A. Schiffini; "Christ in Type and Prophecy," "Enchiridion" and "A Day in the Temple," by Fr. A. Maas; "De Sepultura Christi," by Fr. Francis Jovino; "Elementary Algebra," "Geometry and Trigonometry," "Elementary Theoretical Mechanics" and "Geometrical and Infinitesimal Analysis," by Fr. Benedict Sestini; and other works.

In its rectors Woodstock has been conspicuously blessed. They have been men fitted by character and accomplishments, by grace and disposition to preside over a great religious seat of learning. Their names deserve to be recorded: Revs. Angelo Paresce, James Perron, Joseph Keller, Peter O. Racicot, Edward V. Boursaud and Joseph M. Jerge.

For the legion of teachers educated there, for the corps of priests ordained there, for the band of missionaries trained there, for the succession of able teachers employed there, and for the worth of the volumes produced there, Woodstock College may well offer the incense of thanksgiving to the Lord for making such great use of it in His service during the first quarter of a century of its existence.

The institution as it stands to-day enbowered in woods is, in some respects, ideally situated for the purpose that its founder had in view. Its main buildings are in the form of a capital letter "I" turned over on its side, so: ⊢. They are constructed of granite quarried on the grounds, are four stories high, and are severely plain in their style of architecture. Their one ornament is the cross that surmounts them over the central entrance and the ivy-vine that is making haste to hide their homeliness from view.

The chapel, which is on the second floor, is notable for an altar-piece of the Holy Family by Brumidi, the fresco artist of the federal capitol, who enriched it also with medallion portraits of six saints of the Society.

The library contains 50,000 volumes. It is rich in polyglot Bibles, in the works of the Fathers of the Church, and in books of black-letter. No other collection in this country is equal to it in the departments of philosophy and theology, and in the scientific branches it is well stocked with all the

best authorities. All departments of knowledge have contributed to its shelves, but its volumes are almost all by authors of renown, for its readers have no time to waste on trashy works of mediocre writers. It has some curious manuscripts, precious works in vellum, and rare editions that would make a book-worm glow with delight. Among its other treasures are a complete set of specimens of ancient and Roman marbles, rough and polished, the gift of a friend to Father Piccirillo—for which Johns Hopkins University offered the sum of $10,000—and some valuable minerals collected from all parts of the world. It is ornamented with a painting on its ceiling representing the orbits of the planets, and the principal comets, as well as their respective sizes as compared with that of the sun. It shows portraits of St. Thomas Aquinas, St. Peter Canisius, S.J., Cardinal Mazzella, S.J., Fr. Paresce, Fr. Perron, Fr. Keller and Fr. Racicot. It is a commodious room, 60x30 feet and 30 feet high. In it the disputations of the philosophers and the theologians are held.

The rooms devoted to physics and chemistry are well supplied with laboratory facilities and instruments, and, in an upper hall-way are cabinets full of specimens for the study of mineralogy, conchology, botany, geology and natural history.

The refectory is spacious, having accommodations for 300 guests.

Within a stone's throw of the main building is the astronomical observatory where the heavens are explored by Professor Freeman and his disciples, who also keep track of the weather, as the college is a United States station for the collection of information for the Weather Bureau in Washington.

The community of the college is a little world in itself. It has its own farm, its vineyard and its orchard, its kine, its printing office, its bindery, its shoe shop, its tailor shop, its blacksmith shop, its carpenter shop, its hothouse and its zoo.

The Society is a good mother to its sons. It provides for their every want and neglects neither their comfort nor their amusement. A fleet of row boats, bathing facilities, a base-ball ground, hand-ball alleys, and tennis courts make their

free time in summer spent in the open air enjoyable, and for winter out-door sports there are a hill for coasting with toboggans and a private pond for skating. Besides, in all seasons, there is time allowed for tramps to neighboring points of interest.

In case of death at the college, a place of sepulture is at hand. About a quarter of a mile from the buildings is the cemetery, a circular plot enclosed with an iron railing. In the centre of it stands a mortuary chapel over the altar of which is a picture of the type of a happy demise—St. Joseph, in the arms of Jesus and Mary—and on the exterior of which is this charming inscription:

SOCIETAS : IESV
QVOS : GENVIT
EORUM : CHAROS : CINERES
CŒLO : REDDENDOS
SOLLICITE
HEIC : FOVET.

There repose in the sleep of peace some seventy members of the Society—fathers, scholastics and temporal coadjutors, one after the other as they expired, not separated into classes, but lying side by side as brethren. Over every one is a simple marble cross, with just the name, the rank in the Society, and the dates of birth and death. These crosses are all three feet high, except two which rise five feet from the ground because they are the gravestones of Bishops—Michael O'Connor and John B. Miège—who after long years in the pastoral ministry, resigned their mitres and retired to this pious retreat to make their last preparation for eternity. Here rest in peace Fathers Bambring, Becker, Maldonado, Bapst, Sourin, Piccirillo, Duranquet and other chosen souls who have gone before us with the sign of faith.

The silver jubilee of the college was celebrated on September 27, by a *festa* in which only members of the Society took part. Among the guests of the occasion were the Very Rev. Provincial, and Rev. Fathers Villiger, de Havens Richards, Fulton, Gannon, Murphy, Scully, O'Rourke, Bros-

nahan, Dooley, Zahm, Morgan, Gillespie, Devitt, Guldner, Scanlan, Hough, Heinzle, Gardiner, O'Leary, Noel, Giraud, and Dougherty.

The day was opened with the community Mass at 6.15, celebrated by the Very Rev. Father Provincial. At 9.45 the Benediction of the Blessed Sacrament was given by Father Pardow and the *Te Deum* was sung by the whole assembly. At 10.30 all the Fathers and scholastics met together in the library to assist at a musical and literary entertainment provided by the choir, Rev. W. J. Ennis, Mr. C. B. Moulinier, Mr. J. H. Smith, Mr. F. P. Donnelly, Rev. M. McMenamy, Mr. O. A. Hill and Mr. J. S. Hollohan. The essays and poems read recalled the history of the institution as embodied in its founder, its professors, its achievements, its priests and its scholastics. At 1 o'clock the jubilee dinner was served. At 8 P. M., a rain storm that had darkened the afternoon passed off, and for an hour the building was illuminated, while toy balloons were sent up and fireworks were set off. It was a red-letter day for Woodstock.

In one respect it is a pity that this great college is so far from town and without better railroad facilities, for, practically it is buried in the woods, its worth is comparatively unknown outside of the Society even to ecclesiastics; its disputations cannot be public, as they should be, with opportunity for whosoever chose to enter the contention to propose objections against the theses sustained by the scholastics; its students have not that stimulus that would come from outside observation and criticism, nor that diversion that might be had by occasional visits to parks, museums, ships, etc., and its professors have but little chance to break the monotony of their duties by recreations with those of their brethren who are in closer contact with the central springs of civilization. It is but a natural wish that a more convenient site should be procured in order that the light of this splendid *Collegium Maximum* of natural science, philosophy and theology should not be longer almost hidden from the world.

L. W. REILLY.

CONFERENCES.

WAX AND THE LITURGY.

Qu. If it is not an encroachment on your time, I would like very much to obtain from you the section or paragraph of the Rubric bearing upon the qualities and materials which the candles for use upon the altar must possess. I refer more particularly to the two wax candles used during the Mass.

A gentleman connected with a house engaged in the manufacture of beeswax candles, during a recent visit here, stated that he was recently informed by a Priest, that the two candles in question must be two-thirds pure beeswax.

I had never, prior to this occasion, heard it said that these candles must contain such a large percentage of beeswax. Furthermore, as a matter of conscience, I cannot send to the various churches and institutions, who are among my patrons, a candle for use on the altar which is not in every way what it should be.

Beeswax in the crude state is worth about twenty-eight cents a pound; but makers of these goods, after defraying the varied charges entailed in making, packing and marketing, do not hesitate to sell a candle represented as "pure" at twenty-two cents a pound. I may add, that a candle 100 per cent. pure would not be suitable for use. A candle 66 per cent. "pure beeswax" cannot be sold for less than forty to forty-five cents per pound.

As the time for purchasing my supply of candles for Candlemas and Christmas is at hand, I will be exceedingly grateful to you for an authoritative statement upon the subject.

Resp. This question comes from a respectable Catholic merchant. Priests, as a rule, have no ready means of testing the purity of an article which they purchase as wax, and which they may presume to be what it is called. The difference in price is not by itself an indication that the more expensive article is the purer, since competition may

bring about a variation in this as in other products. Nevertheless, we are not thereby freed from all responsibility of making reasonably sure that tradesmen do not impose upon us in so serious a matter. If they know that we want the pure article, and are willing to pay a just price for it, it is likely that we shall find reliable dealers who will guarantee what they sell.

Whatever custom there may exist to the contrary, conscientious compliance with the rubrics demands that the candles placed on the altar for the celebration of Mass be of pure beeswax. The S. Congregation has repeatedly declared that this law applies to the United States as well as to Europe, and it would not recognize the plea of local poverty advanced by one of our bishops, to sanction a violation of this rubric. "Candelae debent esse ex *cera*, non autem ex sevo et stearina, quod quidem etiam pro America foederata abusus declaratur." (Cf. S. R. C., 10 Dec., 1857, *et al.*) Most liturgists consider the violation of this rubric a *peccatum grave* unless a *gravis necessitas* suspends the obligation. The reason of this is that the lights here used have a mystic signification. This is not a mere sentiment but enters directly into the primary purpose of the liturgy, which attaches a special virtue to the prescribed form and matter of its sacramentals. "Praeceptum istud fundatur relationibus historicis et mysticis. Lumine hic significatur Christus," etc. (Comp. S. Lit. Wapelh. N. 9.) "Sacra Congregatio Rituum pluries hac super re expetita, constanter respondit, non obstante paupertate, candelas *cereas* esse adhibendas. Inferes," says the author of the "Institutiones Liturgicae," in the Roman Ephemerides Liturgicae, "candelas quae ex cera non sunt, esse pariter vetitas tempore sacrificii; cum rubrica candelas *ex cera* exigat; cera autem illa est *quae ex apibus derivat.* Idcirco S. C. R. jubet ut abusus adhibendi candelas ex sevo eliminetur et prohibet pariter candelas ex stearina confectas."

This precept applies not only to the candles ordained for the Holy Sacrifice of the Mass, but for all such liturgical functions which prescribe a definite number of candles; for

it is laid down as a principal in liturgy that, whenever the *rubrics* ordain the use of *candles*, the term is to be understood as referring to lights of *beeswax*. "Generale principium admittendum est seu ex Rubrica deductum, quae de cera loquitur cum candelas nominat, seu ex S. R. C. decretis." (Ephem. Liturg. 1889, page 562.) "Candelae pro quibuslibet functionibus sacris praescriptae debent esse cereae." (S. R. C. 10 Dec. 1857.)

The *blessing of candles* on the feast of the Purification applies, as is plain from the words employed in the ceremony of benediction, to *pure beeswax*. The opening prayer begins with these words: "Deus qui . . . jussu tuo per opera *apum hunc liquorem ad perfectionem cerei venire fecisti.*" The principal object of this function is to bless the candles prescribed for use in the Mass, at Benediction of the Blessed Sacrament and for the other liturgical functions during the year. To judge from the words of the S. Congregation there are to be, on the altar, none but wax candles: "Super altari praeter candelas ex cera tolerari non potest, ut habeatur etiam illuminatio ex gas, sed usus praedictus prohiberi debet." (S. R. C. 8 Mart. 1879; Rescr. Sur. 13 Apr. 1883, Novarcen.)

As to the precise quality of the wax used for the liturgical candle, there can be no question about what the rubrics mean. It is to be the *pure* product of the bee. If there be any necessity for adding some other ingredient in order to secure the required consistency of the wax which is to be made into candles, the quantity of the foreign admixture must be limited to a measure which is practically insignificant. One-third of alloy seems to us a rather liberal addition.

In regard to candles and other lights *which are not prescribed* for the liturgical service, but are used either to supply deficiency of natural light, or else to enhance the solemnity of the celebration, these need not be of wax, since the rubrics do not make mention of such. Nevertheless "Observantiores ecclesiae *veram ceram semper et quibuscumque in casibus* adhibent. Ex quibus sequitur neque

plures, praeter requisitas a lege, esse posse super altaria candelas ex stearina, neque eas adhibendas esse circa feretrum, cum cerei praescribantur." (Ephem. Liturg. l. c. 563.) The altar, which is the central place of Catholic worship, is hardly the place to economize without serious risk of irreverence.

ARCHBISHOP ZARDETTI ON THE SACRED PALLIUM.

As a first word of greeting to his new flock, Archbishop Zardetti (lately transferred from the Episcopal See of St. Cloud in America to the archbishopric of Bucharest, in Roumania) takes occasion to explain the dignity and responsibility which he assumes with the sacred Pallium, emblem of his new pastoral office. There is something eminently fitting in choosing such a theme for an address of inauguration on such an occasion. The scholarly document testifies the high sense of duty which animates the writer in his official and difficult position ; it is, moreover, an able contribution to our ecclesiastical literature and, in a manner complementary to two previously published treatises by Archbishop Zardetti, whilst in St. Cloud, on the subject of the rites of priestly and Episcopal ordinations. We print the principal portion of the Latin document in our *Analecta*, both on account of the subject therein treated, as also on account of the frequent reference which the Archbishop makes to the progress of the Catholic Church in America, of which country he rejoices to proclaim himself a citizen amid his new flock.

THE MORALITY OF HYPNOTISM AS A THERAPEUTIC AGENT.

Qu. Can the practice of hypnotizing persons for the purpose of performing dangerous surgical operations be approved from a moral point of view? I am told it is done. A Catholic physician who enjoys a high reputation, both for his conscientious performance of

duty and for his professional skill, told me that while he holds it to be a dangerous experiment on the whole, yet there are instances when he would consider it justifiable; for example, when it is impossible to obtain a safe anaesthetic in an urgent case of operation, or in certain phases of hysteria when other means are unavailable. What do the theologians say?

Resp. The subject was treated in the REVIEW some years ago. (Cf. Hynotism and Theology, October 1890.) We there attempted to discountenance the old assumption that hypnotism and *diablerie* are identical. Investigation from a strictly scientific point of view, and by unimpeachable witnesses, has shown that hypnotism in its ordinary phases, being a peculiar state of coma, artificially brought about, can be accounted for on physiological grounds. Thus hypnosis may act as a temporary sedative, as a stimulus to the nerve-system, as an anaesthetic or as an analgetic. And as it puts the physical organism in a high state of susceptibility, it renders it subject to certain strong impressions which may act beneficially, or otherwise, upon a person's health. So far, we believe, the use of hypnosis as a remedial agent, in the hands of a physician who understands its effects and knows its limitations, comes under the same category, (from the moral point of view) as the use and abuse of anaesthetics generally.

Nevertheless it must be emphasized that the extreme danger of its use, and the wide range of possibilities for its abuse, endangering physical and moral life, limit the estimate of its practical value as a therapeutic agent. The best medical authorities appear to regard it as a sort of *dernière resort* and are far from approving its general use.

Moreover, whilst the explanation of mere hypnosis need not be sought in the regions of the preternatural, no Christian will fail to recognize that demoniac agency may avail itself of such means to corrupt souls, and there are effects produced occasionally by so-called hypnotists, which cannot have their source in the supernatural workings of God, nor in the natural order given by Him; they may be

judged by their method and object, both of which must be in accord with moral rectitude.

But we do not wish here to exhaust the subject or even present a view to which exception might not be taken in some respects. Catholics are to be warned against the practice of hypnotizing, for the same reasons that should warn them against intoxication or the oaths of secret societies, when, by allowing themselves to be deprived of their conscious freedom of action, they surrender to another, without good or sufficient cause, the intellect and will which constitutes the essential element of their manhood and personal responsibility. With a view of throwing further and more definite light upon the subject, we have requested a paper for our next issue, from the Rev. René Holaind, S.J., who is at present making a special study of hypnotism and its moral aspects.

THE SACRED CONGREGATION ON PREACHING.

The Sacred Congregation of Bishops and Regulars has issued an instructive circular letter on the subject of preaching. It urges upon Bishops and Superiors of religious communities the paramount necessity of sending out as preachers only such clerics as are well equipped for the sacred task. It lays down certain rules as to the choice of the subject matter, the most efficient methods of inculcating the Christian doctrine, and the faults to be avoided by preachers of the divine word.

The document will be found in the HOMILETIC REVIEW to be issued early in December.

THE SIGN OF THE CROSS AT THE CONCLUSION OF MASS.

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THE SIGN OF THE CROSS AT THE CONCLUSION OF MASS.

Qu. Some priests begin and conclude the prayers to be said alternately with the people, at the end of Mass, by making the sign

of the cross; others begin "Hail Mary" and end with the last words of the prayer to St. Michael. Which is the correct way?

Resp. There is no reason to make the sign of the cross either before or after the prayer, since the liturgical act of the Mass ends with a blessing of which the last Gospel and the concluding prayers are practically an extension. Hence the celebrant, whilst he takes holy water on entering the church for the celebration of Mass, does not do so on returning from the altar to the sacristy after Mass. We may conclude therefore, especially since there is no mention of the sign of the cross in the prayer as originally published by the S. Congregation, that those who omit the same are in accord with the spirit of the general rubrics.

But it cannot on this account be argued that those who begin and end the prayers prescribed at the conclusion of Mass, with the sign of the cross, violate the letter or spirit of the rubrics. These prayers are not a part of the liturgy proper, although they are obligatory. They are usually said in the vernacular and in any case supposed to be recited alternately with the people, in order to direct a united prayer for the obtaining of one common object. Now the people are accustomed to begin and end their devotions and important actions with the sign of the cross. They will naturally make it at the conclusion of these prayers, and, unless specially instructed in the reason of the omission, they could hardly understand it. Under such circumstances a priest might follow the common inclination and having once introduced the custom retain it without fault. This is the view which the S. Congregation has taken in various decisions regarding the making of the sign of the cross where it is neither prescribed nor prohibited in the ceremonies of the choir office. *Servetur Consuetudo*—let the custom be retained where it is in vogue. (Cf. S. R. C. Dec. 20 1864; Ord. M. S. Franc.—13 Apr. 1867 Bobien.)

In cases where a difference of practice exists in the same church, a good-natured understanding to agree upon a uniform practice, whatever it be, is the natural way to avoid

disedification, where such is apt to arise from slight diversities like this.

COMMEMORATION OF A MINOR FERIAL.

Qu. To-day our Office was *de Feria.* I might, of course, have said the votive Office but preferred to take the ferial. The Mass which I said was the *Votiva de Beata.* The question now arose as to whether the second Oration should be *de Feria,* and the third *de Spiritu Sancto;* or whether the second should be *de Spiritu Sancto* and the third that which follows next in order among the *commemorationes communes.* Acting on the principle that a *feria per annum minor* is never commemorated, I omitted it. But I have a doubt whether this was right since I had said the ferial Office. Please solve the difficulty.

MILWAUCHIENSIS.

Resp. A minor ferial is not commemorated in the Mass or Office of the day on which a feast occurs or when a votive Office is substitued for the Ferial. But when the Office said is *de feria* and the Mass is a votive Mass, then the Ferial is commemorated. The meaning of the Rubric: *De feriis minoribus per annum nulla fit commemoratio* is to be taken with the limitation: *quando de iis non fit officium.* Falise (Liturg. practicae Comp. P. II, sec. II, § 5, n. 12) is quite explicit: "Diebus infra hebdomadam, quando officium fit de feria, . . . dici potest aliqua ex Missis votivis . . . cum commemoratione feriae de qua factum est officium." He speaks here of minor ferials.

ANALECTA.

DE SIGNIFICATIONE SACRI PALLII.

Ex Litteris Pastoralibus Rmi. Dom. Ottonis Zardetti, Archiep. Lat. Bucarestiensis.

I.

. . . Prima Sacri Pallii significatio in hoc est, ut in mentem nobis revocet unionem, quam per pastores vicarios et visibiles, ecclesiae filii habent cum illo invisibili Pastore, qui solemni ac propria appellatione se declaravit "Pastorem Bonum," qui hujus pastoris officium divino declaravit sermone (Joan. cap. 10.) ac divino suo sigillavit sanguine, quemque S. Petrus proinde summo jure tamquam "Pastorem et Episcopum animarum vestrarum" declarat. (I, Petri II, 23). Ideo ex agnorum conficitur lana Sacrum Pallium. Ideo super humeros portatur praesulis. Ideo in mentem nobis revocat invisibilis illius Pastoris dignitatem, solertiam, curam, amorem atque officium, cujus vicaria solummodo gaudent auctoritate, qui hac symbolica veste insigniti procedunt, Episcopi et Pastores.

Non enim sicut in veteri lege, etiam in nova multi sacerdotes, sed unus novi et aeterni testamenti est Pontifex, in cujus aeterno sacerdotes participationem habent, qui vicario ejusdem funguntur ministerio. Non enim sacrificiorum multiplicitate nunc sanctificandus est populus regalis novi foederis, sed "una oblatione consummavit in sempiternum sanctificatos," Hebr. 19, 14.), de quo ait Apostolus: "Alii quidem plures facti sunt sacerdotes, eo quod morte prohiberentur permanere. Hic autem, eo quod manet in aeternum, sempiternum habet sacerdotium (Hebr. 17, 24.). Hujus proinde Pontificis et Pastoris, de quo testante Apostolo "nobis grandis sermo et ininterpretabilis ad dicendum" (Hebr. 5, 11,) locum tenent in terris, qui legitime constituti pastores ab illo, cui et gregum et pastorum omnium commissa fuit cura, qui legitimae consecrationis sacramento fastigium adepti sunt sacerdotii, quique ita in solicitudinem Petri vocati, cum ipso et sub ipso perennem constituunt apostolatus progeniem, sacram et indivisam hierarchiam, atque immortalem illius divinae haereditatis haeredem, quam Dominus discessurus reliquit propriis suiipsius verbis definitam dicens: "Data est mihi omnis potestas in coelo et in terra. Sicut misit me pater et ego mitto vos. Euntes ergo in mundum universum docete omnes gentes etc." In qua quidem dignitate et missione participa

tionem quamdam juxtà ordinum suorum differentiam habent, quicumque legitime constituuntur sacerdotes secundi meriti ac variorum graduum ministri, sed diversam eamque minorem, ab Episcoporum ministerio tamen profluentem ac dependentem omnino. In hac Apostolicae successionis et haereditatis potestate sibi aequales constituuntur fratres, quicumque veri nominis Episcopi creantur. Accedit tamen ad hanc aequalitatem in officio Episcopali semel accepto, quaedam honoris et dignitatis ulterior praerogativa, si cum s. Pallii decore a supremo Ecclesiae Pontifice aliquis Praesul honestatur exterius, ac simul quadam ipsius Primatus, qui in Petro est, honoratur participatione interius. Hinc est, quod si Episcopos comparaveris mysticae regionis, quae est ecclesia, cacuminibus montium, et Petrum ejusque successores "domui Domini in vertice montium, praeparatae et elevatae super omnes colles" (Isai. II, 2): tunc Archiepiscoporum locum videbitis illustratum nomine et figurâ collium, quae ipsius domus stabilitatem sustentant et Primatus splendore quodammodo irradiantur. —

II.

Secunda sacri Pallii significatio in eo consistit, ut denotet illam, quam, quicumque in orbe terrarum munere funguntur Archiepiscopali, cum Summo Pontifice Romano tamquam gregis dominicae universalis pastore visibili tenent unitatem. De Beati Petri enim sumitur sacrum Pallium tumulo et missum ad pastores in orbe dispersos eorumque cum urbe Romana ejusque Pontifice unionem designat. Hinc est quòd in ejusdem s. Pallii benedictione jam allatâ, Pontifex precetur: "Sit ei hoc Symbolum unitatis cum Apostolica Sede, communionis perfectae tessera, sit caritatis vinculum, sit divinae hereditatis funiculus, sit aeternae securitatis pignus, ut in die adventus et revelationis Magni Dei, Pastorumque Principis Jesu Christi, cum Ovibus sibi creditis stola potiatur immortalitatis et gloriae."

Fuit enim, fratres dilectissimi, cum, sub legis umbra et intermedias gentes plenitudinem temporum expectabat populus Dei electus, in figuram venturae gloriae huic ipsi coelitus data, summae ac perfectae unitatis, quae Dei familiam in terris denotabat, praerogativa. Cum vero in Christo nationum omnium nasci incipiebat mystica unio et Spiritu desuper misso de unius populi finibus ad omnium gentium haereditatem transiret veritatis et gratiae tabernaculum, hujus ipsius novi foederis, universalis familiae, indivisae haereditatis et ecclesiae per orbem diffusae major ac perfectior debuit esse unitas, tot jam declarata prophetiis, tot inculcata Dominici

oris oraculis, tot ac tantis respondens visibilis oeconomiae indiciis. Quam quidem suae ipsius, unius, visibilis atque universalis ecclesiae unitatem Dominum nostrum Jesum Christum minime temporum concursu vel hominum provisione historice formandam reliquisse, sed definito suae voluntatis imperio suoque oris oraculo stabilivisse in Petro, nemo est, qui non confiteatur.

Hujus proinde Petri, tamquam unius universae ecclesiae visibilis verique pastoris, ornati Pallio venimus ad vos, fratres dilectissimi. In hujus Pastoris Supremi vocati sollicitudinem, illam quae Bucarestiensis vocatur, administrandam suscepimus ecclesiam, sicuti de patris manibus diligendam fovendamque sponsam accipit sponsus.

Et revera per Leonem PP. XIII., qui Petri Sedem tanta gloria tenet, ad vos praesertim, qui Orientis inhabitatis regiones locutus est nostris diebus Petrus. Illo enim ipso tempore ad vos missi sumus, quo cor dilatatum Pastoris Supremi ad illos eructavit verba ardentis sui desiderii, qui potius temporum quam rerum adversitate unius nondum formant ac indivisi gregis partem.

Percipiente enim jam in physico ordine Oriente primam resurgentis sideris solaris splendorem, ad vos quoque, qui illam inhabitatis regionem, ad vos omnes, inquam, facta est primo illa quae "luminis est de coelo" venientis irradiatio. Audientibus enim et corde optimo suscipientibus verba Leonis PP. XIII. quae nuperrime locutus est "Principibus Populisque Universis," Oriens nobis visus est cum textu Evangelico proclamare: "Vidimus stellam ejus in Oriente." (Math. 27). Utinam—cum omnibus, qui desiderant quae desiderat visibilis invisibilisque Pastor, dicimus—adimpleantur quae sacer subjungit textus: Et venimus ad adorandam vel ad honorandam in visibili hoc supremo Pastore invisibilis dignitatem Pontificis aeterni.

"Utcumque sit, nos quidem gratia confisi misericordiaque omnipotentis Dei, qui novit unus opitulandi maturitates, et cujus in potestate est, eo, quo vult, voluntates hominum flectere" (ibidem), gratulamur nobismetipsis de sublimi ad hos populos missione acceptâ ac omnibus sive sint de nostra sive non sint communione, sincerissimi cordis et aequalis caritatis et considerationis spondemus affectus. Quod enim in vastissima illa nobisque semper desideratissima, ac vera libertate celebri, Statuum foederatorum Americae Septentrionalis regione per officii Episcopalis nostri lustrum experti sumus, hoc vehementer in hac quoque orientis regione experturos esse confidimus, nimirum sincero cordi bonaeque viri voluntati hominum corda ac bonorum voluntates numquam defuturos.

BOOK REVIEW.

RATIO STUDIORUM et Institutiones scholasticae Soc. Jesu per Germaniam olim vigentes, collectae, concinnatae, dilucidatae a G. M. Pachtler, S. J. Volumina I, II, III. Volumen IV adornavit ediditque Bernardus Duhr, S. J. (Vol. II, V, IX, XVI of *Monumenta Germ. Paedagogica*, by K. Kehrbach.) Berlin: A. Hoffman & Co. 1887-1894.

The study of Christian archeology within recent years has, incidentally, but in no slight measure contributed to a more systematic and critical arrangement of the material for the construction of a complete history of pedagogy. Denifle began his critical work, the history of mediaeval universities, in 1885; others, like La Fuente in Spain, Healy and Zimmermann in England and Ireland, Paulsen in Germany, undertook about the same time to collect material for a local history of educational institutions in their respective countries. But none of these in any sense compare with the colossal enterprise of the Berlin firm which publishes these *Monumenta Germaniae paedagogica*, which work has thus far reached the sixteenth volume.

The original plan of the *Monumenta* was laid down in a separate preparatory volume, which was sent to the different authors who were to take part in the composition, each to elucidate his respective field of pedagogic history. This Introductory determined the aim and scope of the entire work, divided it into distinct provinces, making provision for separate editions. It supplied a complete list of school books that were in use at the time of the *humanists*, i. e. from the middle of the XVth to the end of the XVIth century. This enabled each of the authors to keep track in a field not easily accessible to the individual student possessing a limited private library.

Within the province of this specialist work come: *a. General and particular acts of legislation* regarding education and schools; these include all kinds of documents of an ecclesiastical as well as civil character; they go back to the earliest traces of systematized

instruction in Germany, which includes Austria, Switzerland and the Baltic provinces. *b. Text-books.* Thus one volume treats exclusively of the German *Grammars of the Sixteenth Century;* another of the teaching of *Geography* in the same century, etc. *c.* General *Pedagogica,* which include treatises on the art of teaching, the various theories of pedagogy, the influence of notable persons and events upon education, individual *acta* and *curiosa* in the same field.

The publication sets aside all distinctions of class or party or schools, both on the ground of pedagogy and on that of religion. Thus we find among the leading writers a number of Catholic scholars whose title is their admitted ability and special opportunity of making research in the field of education.

Among the most notable monuments in the entire history of pedagogy is unquestionably the so-called *Ratio Studiorum* of the Jesuit Order. For more than two centuries the system of instruction and education followed in every Catholic country of the world, has been modelled upon the plan laid down for the observance of the Society of Jesus. The complete adoption of the system in the schools of Germany, and the extraordinary results to which it led national scholarship, are the principal reasons why the *Ratio Studiorum* was included in the *Monumenta paedagogica* of Germany. The projectors of the work had calculated that six volumes of some six hundred pages octavo would complete the part which was to deal with the Jesuit system of education. During the actual progress of the work it was found that it would require from ten to twelve volumes if the original purpose of giving all documents in both Latin text and translation were carried out. Accordingly one or the other idiom was adopted, varying with the character and importance of the subject-matter in question, so that the bulk of the *Institutiones Scholasticae* was reduced to four, withal stately volumes.

The material here brought together from the archives of the Order in upper Germany and the Rhine Provinces, gives us some idea of the rich treasures of manuscripts stored in the abodes of earning in which members of the Order have labored since its establishment. Much light is thrown by a multitude of hitherto unpublished pieces, upon the activity of Blessed Peter Canisius and the early Jesuits. Through the liberality of the various State Departments, the archivists of public libraries and of valuable private collections, the editor of the first three volumes was enabled

to complete his researches kept up during several years, and to render all his accounts with that accuracy which the nature of the work as well as its projectors demanded. The whole matter is divided into two principal parts : The first contains the *Urkundenbuch*, that is to say, a collection of the documents upon which the Jesuit system of education rests in its details. This embraces General Ordinances, Schemata, Privileges, Decrees and Pacts, regulating the scholastic and disciplinary code in the schools and universities of which the Society has charge. Among these we have a first draught of the *Ratio Studiorum* by the fifth General of the Order, P. Aquaviva, dated 1586, which was revised and, with the necessary modifications, introduced in 1599. A subsequent revision took place in 1832, of which the text is likewise given in the second volume. The interval between the suppression of the Order in 1773 and the year 1820 is filled by the writings of PP. Sacchino, Jouvency and Kropf, which form a most valuable contribution to the literature of pedagogics during that time, and of which no complete or acceptable edition has hitherto been published. The next volume brings the collection up to our times.

In the second great division of the work we have a continuous and comprehensive presentation of the subject matter of Jesuit education in its development, with reference to the previous documents. Among other interesting features it contains the various directive methods of scholastic discipline which have contributed so much to render the system of the Order not only thoroughly effective in accomplishing a high degree of scholarship, but likewise in making it popular and producing a sound standard of morality among its pupils.

It is impossible in a brief notice of this work to point out the great amount of valuable information and practical direction which it contains, not only for the teacher and student interested in pedagogy and its history, but for the clergy, secular as well as regular, of every rank and quality. The second volume contains an interesting letter which the Blessed Peter Canisius writes to a secular priest who has consulted him on the manner of supplying his deficiency in theological training. This quaint document is exceedingly practical and sums up the precepts of pastoral theology in an admirable method of proposed study.

A geographical map, prepared by P. Werner for the second and third volumes, gives us a survey of the activity of the Jesuits in the schools in the early part of the last century.

The fourth volume (sixteenth of the entire series), which has just appeared, sketches in the first part the methods of forming pupils and teachers of the *Gymnasia* during the seventeenth and eighteenth centuries; in the second part it deals with the scholastic and economic management of local and pontifical seminaries, particularly in Austria. Further, in the last part, we are made familiar with the causes and methods of the revisal which the *Ratio Studiorum* finally underwent in order to adapt it to the changing circumstances of a later day.

The three years course in philosophy, ordained for the scholastics of the Order by the late General P. Beckx in 1858, anticipated the dangerous influence of modern speculative thought, a danger to our educated masses which Leo XIII has since then emphasized not only by his Encyclical Letters on the study of the scholastic philosophy, but likewise by reviving the ancient privileges of the Order in his famous Brief of 13 July, 1886, with which the present work concludes. These privileges touch to a large extent the academic activity of the Jesuit Order which the Pontiff styles "sapientiae laude praestantium virorum nutricem, solidae sanaeque altricem doctrinae," and a little further on admonishes them to continue "philosophicas ac theologicas disciplinas ad mentem Angelici Doctoris tradere."

The present volume is completed by an accurate Index of persons and topics. It is truly a monumental work.

LETTERS AND WRITINGS OF MARIE LATASTE, Lay-Sister of the Congregation of the Sacred Heart. With critical and expository notes by two Fathers of the Society of Jesus. Translated from the French, by Edward Healy Thompson, M.A. Three volumes.—London: Burns & Oates. (N. Y. Benziger Bros.) 1893-1894.

The first volume of these "Letters" was originally published in 1881. Mr. Thompson, to whom Catholics owe a notable collection of edifying works in English, died before he could bring out the second and third volumes of his manuscript, which has now been done by his gifted wife. He had previously published a "Life" of Marie Lataste, together with an account of her sister, Quitterie. But a biography of one who experienced such exceptional operations of the Holy Ghost as did this wonderful servant of God, is

hardly complete without the testimony of her own expressions which bear the ring and seal of divine approval. She was a simply educated girl, but her love for her divine Spouse made her a docile attendant upon His footsteps and His words; and so it came about that she learnt to comprehend the deepest mysteries of faith with that simplicity and keenness of penetration by which a pure heart far outdoes the intelligence of mere erudition in theology. With no pretension to special gifts, a lover of retirement and manual labor, she was the unmistakable object of God's special designs for the enlightenment of those who are called to the apostolate of the divine word. Through obedience she was induced to devote part of her time to writing down the lights communicated to her. The result is a marvellous treatise of ascetic theology arranged by the Abbé Pascal Darbins in thirteen books. Besides this she left some eighty letters, containing biographical notes and instructions on various religious topics.

We have, in the three small volumes before us, all these writings, doctrinal and practical, together with the "Biographical Letters" written mostly to the Curé of Mimbaste, her spiritual director, and to M. Dupérier, a venerable priest to whom the former had referred her in order that she might profit by the counsel of that saintly man and avoid the danger of self-deception. From a theological point of view these writings have passed the severest criticism of competent censors, and are throughout vouched for as based upon sound principles of the ascetic life. They deal with some of the most difficult portions of theology, such as the mystery of the Holy Trinity, the exposition of grace and the theological virtues, the figurative meaning of various phases of the Old Testament history. The moral virtues are set forth in their exercise and application to different circumstances of the ordinary and religious life. In each case her explanation starts with a clear definition of terms as if some master in scholastic science put the words into her mouth. In truth she gives us to understand that our Lord speaks to her as to an ignorant but confiding pupil whose docility arises from her thorough realization of dependence on God. There breathes from these pages an air of simplicity, of unconscious yet sublime realization of divine things, akin to the spirit which pervades the Sacred Scriptures.

She does not aim at anything beyond fulfilling the ordinary duties of her religious vocation. Before entering the convent her mother had expressed a reluctance to see her become a servant

sister at the Sacré Coeur. "We will give you a thousand crowns to take to the Sacré Coeur and a thousand francs for your journey, your equipment, and your maintenance until your reception," she said, being under the false impression that the position of her daughter as a religious would be determined by the dower, not by the degree of education which she brought to the convent. Marie afterwards wrote: "I did not desire to embrace the religious life for the purpose of living more at my ease, but that I might do the will of Jesus. What does it matter to me that I should be the servant of all, if such be the will of God." And this was her choice and her perseverance. Her lights never for a moment turned her away from the practical duties of the convent life. Asked by M. Dupérier to give an account of her doings in the convent, she writes with the greatest simplicity: "I am a sister-servant. My employments, for in each foundation there are several offices, are various according as necessity requires. I am portress, infirmarian, refectorian, lamplighter, seamstress, sweeper. In all these several employments I have enough to occupy me from half-past four in the morning till half-past nine at night." Again: "At the Sacré Coeur we have all plenty of work, but the rule is not very severe, because we have need of our strength to labor for the glory of God; however, it none the less puts nature to death by crucifying self-love, when faithfully observed in every point." (Letter LIX, vol. III, page 199.)

Directors of souls, students in theology and Religious of every class will find in these writings much to instruct and to edify them.

SYNOPSIS THEOLOGIAE DOGMATICAE SPECIALIS, ad mentem S. Thomae Aquinatis hodiernis moribus accomodata. — Auctore Ad. Tanquerey, S.S. Tom. I.: De Fide, de Deo uno et trino, de Deo creante et elevante, de Verbo Incarnato. Tom. II.: De Deo Sanctificante et Remuneratore seu de gratia, de Sacramentis et de Novissimis.—Tornaci: Desclee, Lefebvre et Soc.—Baltimore, Md.: St. Mary's Seminary. 1894.

As early as 1816, Father Ambrose Maréchal, member of the Order of St. Sulpice, then professor of theology in St. Mary's Seminary, Baltimore, was engaged in writing a text-book of Dogmatic Theology for the use especially of American students. He made this

labor at the time a plea against his proposed elevation to the episcopal see of Philadelphia. Shortly afterwards he was obliged to accept the responsibilities of the archbishopric of Baltimore, and the work was never published. Some twenty years later, the learned Francis P. Kendrick, then coadjutor Bishop of Philadelphia, undertook to accomplish the task which experienced professors in our seminaries recognized at so early a date as a necessity. The merits of the theology of Dr. Kenrick, who subsequently also occupied the see of Baltimore, have been recognized on all hands. He realized the fact that the apologetic and necessarily polemic element of dogmatic theology must be directed against existing, not ancient and forgotten forms of error, that it must take account of actual prejudices and at times employ vernacular and even local terminology, in order that its force may be understood by those to whom it is intended to teach Catholic truth, by demonstrating its superiority to preconceived error.

Hence, while he closely adhered to the defined dogma of the Catholic faith, he knew how to give prominence to those propositions which directly meet the prevailing errors and prejudices of fifty years ago; he adapted his style to the modes of thought around him, and whilst making the student acquainted with the manner of confuting the errors and prejudices of modern Protestant sects as found in the United States, taught him to respect the institutions, social and political, with which in many cases they are outwardly bound together.

But since Archbishop Kenrick published the last edition of his useful work, many things have changed, which affect the exposition of Catholic doctrine in a manner not to be ignored by the dogmatic theologian of to-day. The doctrine of papal infallibility (though as old as the decrees formulated for the churches of Syria by the Council in Jerusalem, at which St. Peter presided, and St. James held local jurisdiction), had not been formulated to serve as a tessera of orthodoxy amid novel shapes of error. So it was with many other questions of science and practice discussed at the Vatican Council whose deliberations Archbishop Kenrick was not in position to use for a revisal of his last edition, now out of print for more than thirty years.

There is reason, then, for the publication of a new work in the same category as that of the illustrious Francis P. Kenrick, and a tried theologian of St. Sulpice in the Ecclesiastical Seminary of Baltimore has accomplished the task in a manner which leaves little

to be desired by the modern student of dogmatic theology. All the more important questions have received a new and full treatment from the point of view which present society and science command. Thus in the chapters *De Deo Creante* we find the theory of "evolution" and of the "genesiac day" treated with proper regard to modern scientific attainments; in the chapter *de Angelis* the subject of magnetism and hypnotic influences receives that attention which reason applied to known facts claims. The chapter *de Homine* is particularly interesting inasmuch as the author takes pains to point out the fallacies of certain popular evolutionists like the late Prof. Romanes; without, however, indiscriminately approving of the theories of those who, like Mr. Mivart, have done some good service for the Catholic cause in science. The same may be said of the portions demonstrating the divinity of Christ the doctrine of justification, the eternity of punishment in hell, etc.

The fact that the second volume was published before the first accounts for the omission of the tracts *de Poenitentia* and *de Matrimonio* which, we learn, are to appear in the forthcoming edition of the second volume.

As to the general form in which our author proposes his arguments, it commends itself in every way to the student; brief, simple in style and scientific in method. The value of the demonstrations is enhanced by a judicious and ample use of texts from the Sacred Scripture. The explanatory notes give equal evidence of erudition and of the author's practical purpose. It is needless to add that the whole structure, as well as the spirit which pervades it, refer us to the *Summa* of St. Thomas Aquinas.

Typography and form are in the fine style of the well known Belgian firm of Desclée, Lefebvre & Co.

OCCASIONAL SERMONS AND LECTURES. By the Rev. John M. Kiely, rector of the Church of the Transfiguration, Brooklyn, N. Y.—New York: D. Appleton & Co., 1894.

These twenty-five discourses touch upon a large variety of topics —doctrinal, moral, ascetic, historical, illustrative of travel, and commemorative of different festive occasions. Generally instructive and entertaining, the thoughts are well digested, and the language is simple and pleasing, with here and there a dash of poetry. The mechanical make-up of the volume is in keeping with the contents.

PARISH PRIEST'S ACCOUNT BOOK.—Containing Inventories, Daily Receipts and Expenditures, Monthly and Annual Statements, Etc. The simplest and easiest form of accounts. Arranged by the Rt. Rev. John J. Hennessy, D.D., Bishop of Wichita, Kansas. Published by B. Herder, 17 South Broadway, St. Louis, Mo.

The accuracy with which the obligatory accounts of parochial administration are kept, depends, probably in most cases, on the possession of convenient formulas whose different rubrics suggest the entries to be made. The Rt. Rev. Bishop of Wichita has greatly facilitated the observance of order in this respect, by the arrangement of the formulary before us.

The "Parish Priest's Account Book" is a broad folio volume of 300 pages. The first part consists of blanks for *Inventory* under three rubrics, *viz.*: Church Property, House Property, Personal Property. Next we have the *Receipts* and *Expenditures*, facing each other, and giving, under detailed rubrics, the separate sources and objects which enter into the business transactions of a parish priest. The third part gives itemized blanks for summing up the accounts at the end of each month. The fourth part has blanks for recording the financial accounts of *mission churches* and *stations* connected with the parish church. The volume ends with tabulated pages for entering Annual Statements of Receipts and Expenses, under suggestive rubrics.

The form of the volume is well adapted to its purpose, the large pages allowing at a glance a survey and comparison of the entered items. Paper and binding are of excellent quality, and, considering that a book of this kind serves its purpose for years, the price is in every way reasonable. Our strong recommendation of a book of this kind for every parish-house rests upon the conviction that it not only lightens the burden of administration for the acting priest, but likewise for his successor; it facilitates the work of the diocesan visitors who are bound in conscience to examine the work done or undone under their jurisdiction, and, finally, it prevents those harrassing doubts and cares at the unexpected death of a priest, as well as the wrangling, so often witnessed, of expectant and greedy hangers-on to the parochial household, who hold that all unwritten accounts are in their favor.

ORGANUM AD GRADUALE ROMANUM.—Pars prima continens omnia quae in festis Domini a choro cantanda sunt, harmoniis exornata a C. Becker.—Sold by subscription only. Pr. $1.50. Address Rev. C. Becker, St. Francis, Wis. Quarto.

The "Organum," by the Rev. C. Becker, choir-master in the Provincial Seminary of Milwaukee, is a work which will be welcomed by all who are interested in the success of the reform movement toward a true interpretation of the Gregorian Chant. It is the music best adapted to the services of the Church, and, accordingly, enjoys her especial sanction. The chants are, of course, taken from the official edition by Pustet of Ratisbonne, prepared under the direction of a commission appointed by the Sacred Congregation of Rites. All disputes about the ecclesiastical authenticity of the Ratisbonne edition have been settled by the decree of the S. R. C., dated July 7, 1894, which says: "Quocirca de hac authenticitate et legitimitate inter eos, qui Sedis Apostolicae auctoritati sincere obsequuntur, nec dubitandum neque amplius disquirendum esse."

The work is carefully edited and contains no typographical errors. The letter press and notation are in every respect excellent.

The harmonization is written in a model style to suit reed and pipe organ, yet withal easy, so that it can be performed with little practice by the ordinary player. The question, so long under dispute, whether the Gregorian can be successfully accompanied on the organ, is answered in the affirmative by carrying out the principles applied in this work, which serves the two-fold purpose of being a practical handbook for organists and a medium of instruction in the harmonization of plain chant.

The first volume contains the liturgical chants for the feasts of Our Lord, including not only the Introits, Offertories and Communions, but also the Graduals and Sequences, which gives it a distinct merit above other works of its kind. It also contains all the tones for the Gloria Patri "ad Introitum," the "Asperges," the "Vidi aquam," the "Veni Creator," the "Pange Lingua," and the different tones of the "Ite Missa est."

Professor Becker's book will serve as a fresh encouragement to renewed effort for priests and organists who have hitherto been deterred from pursuing or persevering in the practice of plain chant in the face of difficulties. Success can hardly fail to attend the proper use of such aids as this. B. D.

BOOKS RECEIVED.

RATIO STUDIORUM et Institutiones Scholasticae Societatis Jesu per Germaniam olim vigentes collectae, concinnatae, dilucidatae a G. M. Pachtler, S.J., Volumina I, II, III.

Volumen IV adornavit ediditque Bernardus Duhr, S.J. (Vol. II, V, IX, XVI of **MONUMENTA GERMANIAE PAEDAGOGICA**, by K. Kehrbach.) Berlin: A. Hoffmann & Co. 1887–1894. Pr. Mark 60.

LETTERS AND WRITINGS OF MARIE LATASTE, Lay-Sister of the Congregation of the Sacred Heart; with Critical and Expository Notes. Translation from the French, by Edward Healy Thompson, M.A. Three Volumes.—London: Burns & Oates. (New York: Benziger Bros.) 1893–1894. Pr. $4.20.

SYNOPSIS THEOLOGIAE DOGMATICAE Specialis ad mentem St. Thomae Aquinatis hodiernis moribus accommodata. Auctore Ad. Tanquerey, SS. Duo volumina.—Tornaci: Desclée, Lefebvre, et Soc.—Baltimorae: St. Mary's Seminary. 1894.

THE CURE OF ARS. By Kathleen O'Meara. Reprinted from the "Ave Maria."—Notre Dame, Ind.

ORGANUM AD GRADUALE ROMANUM, Pars Prima. Sold by Subscription only. Pr. $1.50.—Address, Rev. C. Becker, St. Francis, Wisconsin.

JET, the War-Mule, and other Stories for Boys and Girls. By Ella Loraine Dorsey. Reprinted from the "Ave Maria."—Notre Dame, Ind. 1894.

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